Johnston

S A I N T S

QVALIFICATION:

OR,

A TREATISE

I. Of HUMILIATION, in Tenne Sermons.
II. Of SANCTIFICATION, in nine Sermons.

WHEREVNTO IS ADDED A

Treatise of Communion with Christ in the Sacrament, inthree Sermons.

PREACHED.

By the late faithfull and worthy Minister of IESVS CHRIST.

IOHN PRESTON,

Doctor in Divinity, Chaplaine in Ordinary to his Majestie, Master of Emanuel Colledge in Cambridge, and sometime Preacher of Lincolnes Inne.

The third Edition corrected.

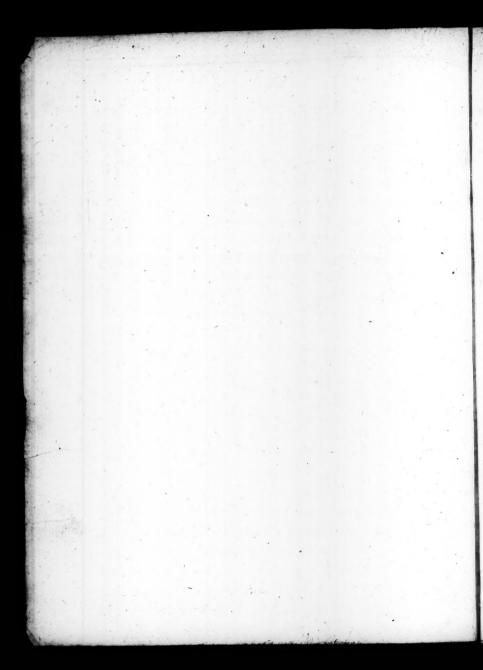
VV hen men are cast downe, then thou shalt say, There is lifting up: and he shall save the humble person, lob 22.29.

Cast oway from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new shirt, Se. Ezck. 18.31.

He that eats my flesh and drinkes my bloud, dwelleth in me and I in him, Ioh, 6. 56.

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ILLVSTRISSIMO, NOBILISSIMO VIRO, PHILIPPO, PEMBROCHIÆ, ET

MONTIS GOMERICI COMITI,
BARONI HERBERT DE CARDIFFE
ET SHERLAND, ORDINIS GARTERII
EQVITI, REGIÆ DOMVS CAMERARIO,
REGIÆ MAIESTATI

A SECRETIORIBVS CONSILIIS, &c.

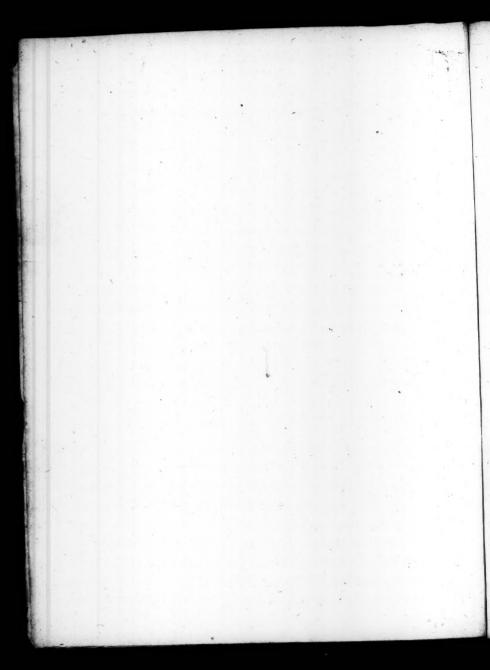
TRIPLICEM HVNC

I O HANNIS PRESTONI, S.S. THE O-LOGIÆ DOCT. COLLEG. IMMANUELIS NVPER MAGIST. ET REGIÆ MAIEST. A SACRIS, TRACTATVM, (HUMILIATIONE,

DE NOVA CREATURA,
PREPARATIONE AD SACRAM
SYNAXIN.

IN DEVOTISSIMÆ, TAMAVTHORIS, QVAM IPSORVM OBSERVANTIÆ TESTIMONIVM, L. M. D. D. D.

Richardus Sibs.
Iohannes Davenport.





TO THE CHRISTIAN

READER.

thy man have found amongst well disposed Christians, hath made us the willinger to give way to the publishing of these, as comming from the same Author. The good they

may thus doe, prevailes more for the sending of them forth, than some imperfections (that usually accompany the taking of other mens speeches) may doe to suppresse them. Something may well be yeelded to publike good in things not altogether so as we wish. They are inforced upon none that shall except against them, they may either reade or refuse them at their pleasure. The argument of them is such as may draw the more regard, being of matters of necessary and perpetual use.

For Humiliation we never so deeply see into the grounds of it, (sinfulnesse of nature, and life) or, so farre as we see, looke upon it with that eye of detestation we should, and therfore a holy heart desireth stil further light to be brought in, to discover what soever may hinder communion with God, and is glad when sin is made loath some unto it, as being its greatest enemy, that doth more hurt than all the world besides, and the only thing that divides betweene our chiefest good, and us. As this humiliation increaseth, so in the like proportion all other graces increase: for the more we are emptied of our selves, the more we are filled with the fulnesse of God. The desires of this appeare, in the whole

a A Trea.

frame of a Christian life, which is so farre unsound as we retaine any thing of corrupted selfe, unhumbled for.

The foundation of Christianity is layd very low : and therefore the Treatise of Humiliation is well premised before that of the b New Creature. God will build upon nothing in us. We must be nothing in our selves, before we be raised up for a fit Temple for God to dwell in, whose course is to pull downe before he build. Old things must be out of request. before all become new, and without this newnesse of the whole man from Vnionwith Christ, no interest in the new Heavens can be hoped for whereinto no defiled thing shall enter, as altogether unsutable to that condition and place. Nothing is in request with God but this New Creature, all things else are adjudged to the fire, and without this it had beene better be no Creature at all. By this we may judge of the usefulnesse of discourses tending this way. One thing more thou art to be advertised of (Courteous Reader) and that is, of the injurious dealing of such as for private gaine have published what they can get, how seever taken, without any acquainting either of those friends of the Authors that resided in Cambridge (to whose care he left the publishing of those things that were delivered there) or of us, to whom he committed the publishing of what should be thought fit for publike view, of that which was preached in London. Hereby not only wrong is done to others, but to the deceasedlikewife, by mangling and misshaping the birth of his brain. and therefore once againe we desire men to forbeare publithing of any thing, untill these that were intrusted have the review. And so we commit the Treatise, and thee to Gods blessing.

Richard Sibs.
Iohn Davenport.

b 2 Trea-

The Texts of Scripture alledged, and many of them opened, in the ensuing TREATISES.

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SERM.



SERMON HVMILIATION

ROMANS LAS TO SATE OF

For the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, which with-hold the Truth in unrighteousnesse.



T is true, wee that are the Ministers of the Gospell are to make it our chiefe businesse to preach Christ; indeed that is all in all. Bur we may preach Christ long enough to men, telling them of Remission of fins, and Institute and Institute on but they

will not hearken to us, because before they can come

В

20

SERM.I.

Comfort the end of Scripture, to Christ they must be humbled. It is true, our end is Consolation, for that is indeed the end of the Scriptures; I fay, the end of the Scriptures is Consolation, that through them you might have hope : and fois it the end of this doctrine of Humiliation, as, though a purge, or lancing, are troublefome to the body, yet the end of the Physician in using them is health, and helpe, and without this course there is no helpe. And for that cause we have fallen on this Text, that it may teach us to know our felves, and the need we fland in of Christ. You shall finde these three to be the three great parts of the Apostolicall Ambassage: First, to humble men, to make them know what need they standin of Christ. Secondly to raise them againe to preach remission of fins. Thirdly to teach the doctrine of Sanchification. These three, Humiliation, Iustification, and Sanctification, are the three maine things wherein our condition to God confifts. Therefore my intent is to goe thorow these three. And wee will doe it briefly, beginning with this Text which we have in hand. The occasion whereof is this.

Paul rels the Romans that his intent was To come to them? But what should he doe there? He would preach the Gospell: yea, but it was an ignominious thing to be a Christian, a thing that would expose him to much persecution and shame. It is no matter, saith he, I am not ashamed of the Gospel, for it is the power of God to salvation. But how doth hee prove that it is the power of God to falvation? We see that in the Gospel the righteousnesses, that is, there is no way in the world for men to be justified.

Why we are justified by the righteousnesse of another.

fied, to be counted righteous before God, butto have SER M.I. a righteousnesse revealed from heaven, even another kinde of righteoulnesse than any man hath in himselfe; a righteousnesse of Christ, a righteousnesse that is to be imputed to men; and this, faith he, is revealed in the Gospell: and therefore the Gospell onely is the power of God to falvation. But here comes the great question; Why is it needfull that there should be a new kinde of righteousnesse revealed, a righteoulnesse wrought by another, and made ours onely but by Imputation, faith he: It must be so, else no flesh can be faved : Every man must needs be condemned, for all men are unrighteous, every man is full of all impiery and wickednesse, which he delivers in this verfe; thence concluding that it is needfull to have the Gospell revealed for that is it, that reveales the righteoulnesse of Christ. A righteoulnesse of Christ, which is onely wrought by Christ, and will onely Rand out before the judgement feat of God.

So that the end of the words is to convince men. to shew unto them that they have no righteousnesse of their owne, to affure them, that if they stand in the condition they are in by nature, they remaine in condemnation; for he that beleeves not, is condemned already: there needs no new condemnation; if he have not the Son, the wrath of God abides on him.

So that the maine thing in these words is this asfertion, That mans nature is full of ungodlinesse and unrighteousnesse. Two things are charged upon mans nature, First, a fulnesse of all kinde of sinnes against God. Secondly, of all injustice and unrighteousnesse to men, one rouching the first Table, the other the

John 3. Mlt.

Mans nature is full of ungodlineffe and unrighteousnesse.

B 2

fecond.

SERM.I.

fecond. Now when he faith, All ungodline fe, and all unrighteousnesse of men. The meaning is, That in mans nature there is all kinde of ungodlineffe, and unrighteousnesse of all forts. And againe, that is to be marked, unrighteousnesse of menthe fets it down in generall, because he speakes it of all men, none excepted, to you must take both in : Every man (none excepted) is full of all unrighteoufnesse, all impietie. all parts of impietie, all kindes of unrighteousnesse are found in him.

But how will this be proved ! Hee proves it by two First, because the wrath of God is revealed against every man: and God being a just Judge, his wrath would not be kindled against men, except there were just cause; and that is one Argu. ment. But how shall wee know that G op is angrie with men r faith hee, It is revealed from Heaven. Whence three things may be noted For thence you may fee the evidence of his wrath, It is revealed.

And fecondly, the dureneffe of it, it comes from beaven and Go o will be as good as his word. And thirdly the Terriblenesse of it, it is revealed from heaven. Forwhen God is laid to fit in heaven, and to langh them to fcorne. And 2 Cor. 6. to fit in heaven, it

argues he doth things powerfully.

Wrath of God revealed how.

... But you will aske, how is the wrath of God revealed from heaven? It is revealed by the light of nature. Every man hath fo much light in him, as to know that hee deserves wrath, and judgement, and punishment.

And partly it is revealed by the Scripture, and partly by continuall experience; Go D is ever and Second

anon

anon executing his wrath and judgement on finners. SER M.I.

And that is the first Argument.

The second Argument to prove their unrighteoulnesse, is, because they With-hold the truth in unrighteousnesse. And here is ascerer objection answered. For it may be objected, There be many excellent things in men, as your morall Philosophers, had they not much light in their understandings ? Much rectitude in their lives? Did they not practice many morall vertues? That is all one, it will but encrease their condemnation. It was God's worke to put fo much light, so many excellent things in them, which had they used as they should, and might, those Principles would have thed themselves into their whole foule and convertation, but they imprisoned them, shurting them up within the walls of their Conscience: men doe not use the light they have, nor improve it, they doe not bring it out in their lives and conversations, but with-bold it inunrighteonfneffe. So that in the words there are three points laid downe, all which wil helpe exceedingly to humble us. First, That mans nature is full of all impietie and unrighteoufnesse. The second is, The wrath of God will surely fall on men for this. If sinne went alone it would not so much amaze men, but when the wrath of God comes too, accompanied with the fruits of his wrath, men out of felte-love will bee moved therewith. The third, That all the good in a man before his regeneration serves onely to helpe forward his condemnation:

Bur before I come to the handling of these points; one point we must needs observe out of the Method of the Apostle. This that he saith here in few words,

SERM.I.

is amplified to the middle of the third Chapter. All which time he spends in expressing particularly how mans nature is full of impiety, and unrighteousnesse: and when he bath done that, he urges justification by Christ; and after that he comes to Sanctification.

Doct.

Humiliation
mult goe before Iustification.

Wherein the Apostles Method is very observable: and therefore from his Method (before wee come to the maine) we wil briefly deliver this point. That Humiliation must goe before Instification : You may observe it from the Method used. Men must first be convinced of their impiety and unrighteousnesse, before they can be fit to receive the Gospel. As the Physicians have their Method in curing, first to purge and cleanse the body, and then to give Cordials: so it is a rule in Divinity, you must be humbled before you can be justified, or, Humiliation goes before Iustification. Which may be gathered not only from this, but likewise from many other places. You shall find it is the course God takes every where with men, and it is a very necessary thing to bee knowne; for by realon of the ignorance of this Method, men doe not take the right course, they goe not the right way to worke. This is the cause many cortinue in the gall of bitterneffe, and in the bond of iniquitie, they know not the right way to come out. I lay, you shall finde in other places. Observe, Deut. 8.2,3. You shall finde there how God deales with his peo. ple, he carries them thorow the wildernesse, and to what end? To bumble them; and how doth Hee humble them ? Two wayes: First, by shewing them the finfulnesse of their hearts, letting them know their rebellions and startings aside, when He led them along, faith

Deut.8.2,3.

How God humbled the Ifraelites.

faith he, I have carried thee thefe forty yeares in the wil derne fe to humble thee and prove thee: All thy fin and corruption was there before, but thou knewest it not. But that is not enough: for if men faw never fo much fin in themselves, yet if they have a borrome to stand on, if they have health, and strength, they regard it not : therefore he addes further . I humbled thee . I made thee hungry, and then I fed thee with Mannah; that thou mightest see thou hadst nothing without me. And this I did, that when I bring thee into the good Land, ye may know it was not for your owne righteousnesse, but for the Covenant I made with your Fathers, Abraham, Ifaac and Iacob. This is nothing but a resemblance of the same Gop doth now. Carrying men thorow this world. He first humbles them. He lets them fall into fin, that they may know themfelves, and withall afflicts them, fuffering them to fall into other necessities, that they may know what they are, that they may fee their miferable condition and that God brings them not to heaven for their righteonlacife, but for his Covenants fake, with Abraham and Ifaac, that is, for his mercy fake in Chrift, So Zechar. 12. and 12. Chap. You shall finde first Zech .12.12 God powres on them the Spirit of compunction, that they shall mourne for their simes, as a man mourneth for his only fon; and when they are humbled, then (and not before) I will open a fountaine to Iudah and Ternfalem for fin and for uncleanneffe; that is, it is thut before they be humbled, but when that is done, the fountaine is opened. So you shall see Paul, when he had to doe with Felix (a place worth your marking) Acts 24.25. you shall finde that when Felix and his

wife

SERM.L.

wite Drufilla, a lewesse, called Paul before them, it is said, They heard him of the faith of Christ: But how began he: He began, saith the Text, with preaching of Temperance, Righteousnesse, and the Indgement to come: He told Felix what Righteousnesse, and likewise the Indgement to come; for those two things must be in Humiliation. An Endictment to shew how far short we be of the Righteousnesse and withall a pronouncing of the Sentence, a declaration of the Indgement to come. And this course made Felix to tremble.

Two things in Humiliation.

So John the Baptist, that came to prepare the may of the Lord, to make way for Christ: How did hee make way? He came as with the Spirit and power of Elias; so with much Terrour calling them a Generation of Vipers, told them of their miserable condition, as much as he could, to humble them. And that was the way to prepare them.

Iohn 4 18.

So when Christ went about to convert any, this was His method, as in 10hn 4. when He had that discourse with the woman of Samaria, meeting her by accident, first He tels her of her sin; The man nhow thou hast is not thy husband, thou hast committed adultery: whereby He amazed her, and made her looke into her selfe; and then He tels her He was the Messah, and, that in Him there was hope. So He deales with Nichodemus, Hee tells him hee was stelly, that all that was in him was nought, and not any thing good; and then Hee preaches the Gospell telling him, he must be borne againe. But of all places, you shall finde the clearest to be that in 10hn 16. where

John 16.8.

the world, and three great workes the Spirit flould doe (which were wrought by the ministery of the

Conviction by the Spirit.

worl .

-Ent-ploods 3 Iwashings

Apostles) he should Convince the world of sinne, and of Righteon neffe, and of Indgement. First, he faith of Sinne. Because they have not beteeved in me; marke that, there were many other finnes that the Ho I'v GHOST convinced them of, but the contempt of the Gospell, the not taking of Christ offered, that is the maine finne. And the Holy & GHOST Shall convince men of this finne. All the men of the world cannot doe it. Wee may telly ou long enough of particular finnes, you have done thefe and thefe fins fworne fuch oathes, defiled your felves with fuch abominations, and yet all will come to nothing; but when the Spirit fets in, and makes a man fenfible of fine that workes to purpole ! Then ir followes in the method. He Shall convince she world of riebteouf neffe, because I am rifen ugaine and gone to the Father ! he should teach that there is another Rightcousnesse! in me by which you must be justified when voulfee no righteoufneffe in your felves, then the Hou y GHOS T fhall flew you the righteonfacile that I have wrought. But how will this appeare? In that I am dead and rifen agained and gone to my Father whereby it is declared that I am righteous, that I have overcome death, and favisfied My Fathers Iuflice. And then when that is done, be thall convince the world of Indgement, that is, of holineffe, for fo the word is there used, that is, when the Prince of this world shall be judged. Savan raignes in the hearts of men, in the children of difobedience, till they bee juftified DITE

SERM!

justified and engrafted into Christ; but when they be once justified, then Christ shall cast him out; you shall see him tall like lightning out of the heatts of men; and this is that which was before prophesied, He shall bring forth indgement natowictory; that is, He shall overcome the Prince of the world, take away sin, and enable men to serve Him in holinesse. And this is the method you must observe in turning to God, labour to be convinced of sinne, then of Righter outself, and thou of sudgement.

Coi pt spleD.

The Law a Schoole-maiter, how.

And to thew the necessitie of this, take that one place Gal 2124 a place you all know. The Law must be a Schoole-maker to bring us to Christ. No man li ving can come to Christ will the Law be his Schoole masteruit Now bow is the Lawia Schoole-master ? It gives deffore that weekannot got through with thereby is fuch a Rectifude nequired, as we are not able to reach, like the Schoole masters taske to the Scholler, which hee is not able to performe, and is therefore faine to goe to another to doe his exercise forhim, South Derdeelsmen, you must be exact ly holy perfect tigheoutinelly mustirun thorowithe whole course of your life : when we led we cannot doe it, it makes us run to Chrift; to have His righteoufneffe imputed tous; fuch a necessitie is there that membe kumbled, me I am berelash si si v dan

Two things keepe men from comming to Christ

I V nbeleefe. All Now that you may a little better understand this point, you doubt know that there are but two things that keeps men off from comming to Christ. One is unbeleefe, when they doe not believe that be a the weakleb, or that they are to be faved by Him. This was the great hindring in the Apostlesting, and

and that is the reafon that you have taith in the Mef. hab preffed to much, to believe that that was Hee. But that is not the thing to bee preffed to much in these Times. But, as you fee in the old Testament. when the Prophets Spake to a Church to confirme it in the truth, they doe not presse so much to believe there is a God, and that He is One Cod and that a God of Truth, but to trust in God, and to make use of their knowledge. So must we doe. There is therefore another thing that hinders from chaiff, and that is Negligence: Men care not for thrift; they are not affeeled with Him : and this is two told. Totall or Partiall: Totall is that which they were guilty of that were bidden to the Feast, and excused themlelves one had bought a yoke of Oxen, another had married a wife, another had taken a Farme, and ther fore they could not come. "They were perswaded there was a feast of fatlings provided, but they minded other things, for they were not hungry, and therefore cared not for it. And in this kinde the greatest part ofmen, of your common Protestants! negled the Goffell: Tell them of Remission of fins and Inftification, they minde it not. Secondly there is a Partiall neglect: And fo many proteffe Chrift. doe many things for H.m. but regard Him not. And in this the second and third Ground failed, the fecond did much but not fo farre regarded Him, as to endure perfecution. The third did respect Him more, but not fo as to forgoe their lufts for Him, this is a partiall neglect. And that that helpeth this double neglect is Humiliation. Now to give a Reason or two of this point, and

SERMI

2 Negligence which is twotold.

Totall.

2 Partiall.

SERMA

Two Reasons of it.

Reason I.

In reference to Iustification.

I To acknowledge His Iuflice, fo wee will make use of ity and come to the other which is the maine, and that I most intend. God wil have it thus for these two Reasons:

First, with reference to our Iustification; He will justifie none till He hath brought him to acknowledge both His Iustice and His Mercy, He will have men know what Hee dother them, before He justifies them, and receives them to favour: I fav. Hee will have a man acknowledge His Iustice, that is, confesse himselfe to be a sinner, to be ashamed of his finnes, to acknowledge himfelfe worthy to be destroyed. As in Ezek. 36. 25. there you shall finde how Gop justifies men, and washes them with cleane water from their sinnes. Then when I doe this whenfoever I shall justifie any man, then you shall remember your deeds that were not good, and shall acknowledge your felves worthy to be deftroyed. God will have His honour given Him, He will have men know that it is not done for any thing in themselves. He will have the glory of His Inflice and Rightcoufnoffe, and that is the fumme of the fourth verse of the one and fiftieth Pfalme, Against thee only have I finned, &c. that Thou mighteft be justified when Thou beakest, and be cleare when thou judgest: that glory may be given to GoD, and shame taken to himfelfe. This Go p will have done. As in the worke of Redemption, His Iuflice and Mercie are both fatisfied; so in the application of it, in taking hold of this Redemption, God will have a worke wrought, wherein His Iustice shall be acknowledged. Secondly, He will have His Mercy acknowledged, as Princes when they will make a condemned man be fenfible

His Mercy.

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fible of their mercy, they will bring him to the uttermost, they will bring his necke to the blocke, then
he will know that he was saved, he shall have more
sense of his patdon. And so Go p in the worke of
Humiliation, humbles a man exceedingly; and when
that is done, then He is seen in the Mount. He is not
seen still men be in extremitie; that is, He will have
them on their knees, and so be sensible of that mercie of His, which otherwise they would not prize.
The end of all is Christ, He will have Christ esteemed
and knowne; and this men will never doe till they
be throughly humbled.

Secondly, God will have it so with reference to Sanctification, that is the second reason, and that for

thele caules. Jan Harry

First, because otherwise mens thoughts would never bee drawne inward, men would never withdraw themselves from Coverousnesse, and from regarding vanity; but lufts of youth in them that bee young, and bulines and correspondencie in matters of State, and one thing or other would take up the mindes of them that be old, and would so occupie their thoughts, that we might speake long enough, but mens minds would goe after an hundred feverall vanities; as the Plalmift faith; Goo is not in all the thoughts of a wicked wan, before he be humbled that is, God is not there to any purpole, nor the things belonging to the kingdome of GoD, but vanity is in their thoughts, and that raises such a Tumult and noise within that they attend not to what we say, but locke up the doores of their heart, that what we fay can have no entrance. We shal fee it in 2 Chr. 33.12. when Reason 2.
Inference to
Sanctification.

To make men reflect on themselves. SERM.

Luke 15.17.

Simile.

when Manasses had corrupted himselfe with monfrom abominations there fet downe, the Lord fpake to him, but he regarded it nor, till he was humbled. but when being led into captivitie and bound in fetters, he was humbled, then he befought Go D, who was intreated of him. In the fifteenth of Luke you shall finde this phrase, The Prodigall some came to himselfe. It is a Parable shewing every mans naturall condition, hee was not himselfe before, hee was a drunken man, or a mad man; and that is the case of every man before he be humbled, he is as a drunken man; now come and speake to a drunken man, as long as you wil he being in his drunkenneffe and madneffe heares not: it is only this Humiliation that brings a man to himselfe; In 2 Chro. 6.37. you shall find this phrase, If they shall turne with all their hearts in their captivitie, and repent for their transgresions, then doe thon heare in heaven, &c. Iname it for the phrase, if they shall turne with their heart, which they will not doe till they be humbled, till then they be bufied about pleasures, or profits, or something else, but they looke not into their hearts. The phrase imports so much: suppose a man be instant in some sport and recreation, and one come and tell him in the midft of his sport, there is an Officer without ready to take you and carry you to prison; such a message will turne to his heart, and make him confider what hee hath done, and what a miserable condition he is in: fo when the Law comes it humbles a man, making him to draw in his Thoughts, and to fee his mifery; and when he is wounded with the fenfe of his finnes. and with the wrath of Goo, then, and not till then, the

the feet of them that bring glad tidings of salvation are

beautifull.

Likewise Humiliation is necessary for this cause. because except men be throughly humbled, they wil never take the Kingdome of Heaven by violence; and they must take it so, else they shall never have it: now by the Kingdome of Heaven is meant the Gospell: you know it is called the Gospell of the King. dome, that is, righteousnesse and grace therein revealed and offered. In Matth. 11.12. and Luke 16.16. you shall finde that from the time of John the Bap. tist, The Kingdome of Heaven suffered violence, and the violent take it by force: The meaning is this, faith CHRIST to them, we preach the Gospell, so did John, with him it began to be preached; but deceive not your felves, many think they take the kingdome of Heaven, but you must know there betwo kindes of taking; fome are content to be faved, and to doe many things as Herod did, and as the second and third ground did, but this is a false taking, and deceive not your felves thereby. There is another kinde of taking, when a man takes this Kingdome violently, and indeed none shall have it, but after this manner. Now, what is it to take it violently? When a man takes a thing violently, he doth it with all his might, hee purs all his strength to ir, hee doth it not coldly, and flightly, and overly, but with all his might. So the meaning is this; The Kingdome of Heaven is as if one were to come within a narrow doore, which cannot be without difficultie, when he puts to all his violence and strength to doe it. Ac. cording to the phrase in Luke, Since the time of John

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Else men take not the King dome with violence.

To take heaven violently, what.

the

SERM.

the Baptift, they preffe into the Kingdome of Heaven, it. with violence, as if God feemes to hold the Kingdom' of Heaven in His hand, that upleffe you pull it, and extore it from Him, as it were, you shall never have it: Now will any man doe thus till he be humbled : It is impossible he should. When a man is brought into feare of his life, and is like to dye, the feare of loffe of natural life will make him worke any thing with violence, much more then when a man fees eternall death, that he shall die fonever, will he take the Kingdome of Heaven with violence that is, hee will not performe duties in a flight manner, as if God were beholden to him, not with that laxley in his judgement of the truth, as hee conceives, nor with that coldnesse in the dutie. Those that will be faved. must take salvation by force, which a man will never doe till he be humbled. There is much profelfion, and many kindes of taking CHRIST in the world, but the right taking is, when a man will be at this coft, to part with all to deny himselfe perfectly. and every way, and take up his crosse, and every croffe, when his lusts are throughly mortified, and this cannot be til he be humbled: For mark, nothing mortifies but joy and love, that doth properly and immediately mortifie; for no man will part with his lufts, till he finde CHRIST fweeter than they, till then he will never part with them in good earnest. now CHRIST will never be fweet, till we have found the bitternesse of fin, till Go o hath so prest it on mens consciences, that they feele the weight and burthen of it. And fo much for the reafons ading to the phrase in Lake, Since the time of ailto Now

Ioy and love morrifie lufts. ceffary ? Then labour to fee your felfe humbled, if

Now the use of this is double: First, is this so ne-

SERM.I

Víe I. To labour for humiliation.

Marke 16, 15

Iubile refemblance of the liberty in the Gospell.

ever you looke to be faved and justified, for though Go D offers Salvation to all (as it is true none is excepted) yet hee lookes to none with a gracious eye to fave him indeed, but him that is poore and contrite in heart, and trembles at His Word. And good reason, for none else will looke after Him; the moore receive the Gospell, and none else: When we preach the Gospell, it is like Cyrus his Proclamation, it was a generall Proclamation, that all that would might goe out of captivitie and build the Temple, but faith the Text, onely they went, whose beart the LORD firred up to eee; others would not goe: So when we preach, we offer Salvation to all men. that is our Commission, Marke 16. Goe and preach to all Nations, that is, offer Grace and Salvation to all men; but when it comes to the point, that men must goe out of their captivitie, and build a Temple to Goo, they will not doe it, they will rather live in captivitie still, because they be not humble. To goe out of their finnes wherein they have beene captivated, a great while, and to build a Temple to CHAIR & T, that is, to make their hearts fit temples for CHAIST, to purge themselves from all filthinesse of fiesh and spirit, to labour to walke in His feare, to leaveall, eventhe beloved finnes, and to delight in the Low poin the Inner man, they will not, what is the reason ! They are not yet humbled, and therefore they cannot be faved. The Iubile among the I was may be a very fit refemblance bereof, and for ought I know may be so intended no resemble

SERM.

the Iubile was this, All fervants should then goe free, but if any would not, (as of them there were many) then he was to be bored in the care, and to be a perpetuall fervant. So when we preach the Gospell, this is the great Iubile, every man may be free, the Son comes to that end, and it is the end of the Truth to make men free: The Son comes to deliver every man out of the Gaole, if he will, but men will not be at libertie, they will be servants still; because they were never humbled, they never felt the heavinesse of Satans yoke, they were never wearied with fin; for if they were fo, this would be acceptable newes, but it is not fo. Now marke this by the way, if a fervant would not goe free, he should not afterwards be at liberty to goe and ftay when he lift, but his eare shall be bored, and he shall be a perpetuall servant. So if you deferre this when you heare the Gospell preached, and thinke I will not alway live in this condition, I will repent and come out of it, know, that is not enough, Go will not wait thy leafure, if thou wilt not come out, take heed left G o p bore thee in the eares, that is, never give thee an heart to come out. Doe not fay, If it be so necessary, I will doe it hereafter : take heed that thy opportunities bee not wholly taken from thee, and know that CHRIS Preame into the world, not onely to take own finne, forthat was but a part of it : But what was His bufineffe ! Hee came likewife to purifie to Himselfe a peculiar people Zealous of good worker. It men might runne out their age in fin, and CH & 1 5 7 forgive them in the end, when they pleate to give

over

Danger to delay when God cals.

End of Chrises

Titus 2.14.

tions of the liberty in the George it.

orti

SERM.

over finning, then Hee might have one of His ends made good, which is to take away thy finnes, but thou couldst not be a people zealous of good works. neither could He have any service of thee. But thou must know, CHRIST hath hired thee for the whole day, that is, all the Time of thy life. When He went out in the morning to eall in Labourers into His Vineyard, they did not make answer. Well. we will come at noone, but when His pleasure is to call, whether at one or two a clocke, that is His call, but if Hee call thee in the morning, that is, if thou have the Word preached, if He knocke at the doore of thy beart, and by His Spirit fliggest many good motions in thee to come home, if His will be revea. led to thee, it may bee thou mayest not have such an opportunite againe; that is His call; take heed that thou deferre it poor deft to Hisiwrath should be kindled against thee and weennto thee, if His wrath be kindled but a little this is a thing not confidered. In Exek. 24. 13. Thou remaineft in thy wickedneffe : And why is that ! He gives this reason for it I would have pringed thee and then wantdeft not be parged therefore then halt never be parged sill my weath light on thee. That is, when Go p makes an offen, when the powerfull Word founds in our cares; when He cals and we cannor deny His knocking arour doores, and yes we will not come in because then and there at that time thousandft not be purged inherefore thou shalt never be purged, till Go b's wrath light on thee and therefore deferre it not.

Ezek. 34 13.

Counterfeit

Object.

men off) I have done it already and what is a thing that keepes

their

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SERUL

to presse this ? I hope I am not now to practise these principles and rudiments, I hope I have done this

Anfw.

duty of Humiliation long agoc.

Whether Humiliation be

erue.

Counterfeit Humiliation.

It is well if thou haft, but take heed thou deceive not thy felfe in this case, than which there is not a greater evill in the world, even to thinke thou haft done it, when thou hast not. I will give thee one note of it: Is it fuch an humiliation as hath brought thee to CHRIST To count Him the chiefest good. to over-goe any thing rather than Him, to stand out against all persecutions, rather than to forsake Him: canft thou forfake all Syrens, all lufts and pleasures which allure thee ? Art thou thus brought home to CHRIST, to esteeme Him above all things, that come what will come, hadft thou an hundred lives to part with for Him, all were nothing? Are thou thus brought home with Humiliation, that thou wile not let C H a t . T goe for any thing neither loffes nor pleasures, nor temptations on the right and left hand then thou art come home indeed ; otherwise thou hast not taken Him truely neither art humble, for thou must know there is much counterfeit Humiliation, there bee many light wounds that may trouble thee, but not bring thee to the Physitian. Go D awakens finners. but what kinde of awakening is it? With fuch awakening that they fall afleepe againe. Go b may fend many mellengers of wrath to knoole at the doore of their hearts, which perhaps disquiets and troubles them a little, but they returne to their rest againe, And this Go is may not onely doc outwardly, but Hee may cast many sparkes of His displeasure into their

time, but they last not, they goe out in the end. And

this is the condition of most men, therefore they make many proffers, as if they would be faved, and come to CHRIST: and this they take for Humilia. tion. But this is not the Humiliation that is required. When God meanes to fave a man, He will goe thorow with the worke, and never give overtill Hee hath brought him home, causing forrow to abide on his heart. As it is Christ's office to give repentance to men, and remission of fins; so it is His office, Luke 1.79. To guide mens feet into the way of Peace : Now when He will fave a man, He will fet it on fo, that his heart shall never be quiet till his feet be guided to the way of peace. Others may have much Humiliation at time of a Sacrament, or under some great ficknesse or crosse, or in a good mood, or for apprehension of fome Iudgement and wrath to come, but it is like a

flash of lightning that quickly vanishes; but when

Chrif will humble a man, He fets a Pillar of fire be-

fore him, that leads him along from time to time, till he be brought home to Christ. A small thing, when God hath the setting of it on, shall worke, and never give over working, till our hearts be qualified aright, till we believe in Christ, and embrace the Gospell. And such an Humiliation you must have, else it is nothing: If it be a right Humiliation, I say, it will bring you home; for you must know this is the con-

SERM.

Luke 1.79.

True Humiliation brings home to Christ.

Gospell aner.

River.

dition of every man, they cannot abide the net, no man will come in if he can chuse. Now the Gospel is a net that carches men, and as in the taking of fishes, if they will take the fish, they beat the fides of the

SERM.I.

River, and will not suffer them to rest in any corner, for if they can finde any place to reft in they will not come into the net: So man hath many starting holes, and faine would be quiet; God humbles him a little, but he gets in a nooke and there hides himfelfe, that if God beat not the River thorow-out, that is, if God doe not pursue a man, he will not be brought in. As it was with them that fled to the Citie of refuge; you know if one man killed another at unawares, if hee could get into the Citie of Refuge, he were fate; but were not hee purfued by the Avenger of bloud, he would not flie thither: if God ever give over purfuing a man till he be just at the Citie, He will step afide and not regard it; but when God shall charge fin upon the conscience, and pursue him, never giving him rest, this brings him to the City of Refuge. This is exemplified in the Prodigall sonne, so long as hec had any thing to fustaine him, while his goods lasted he never thought of going home to his father: when he had fpent his goods, folong as he could get work, or had any thing to doe, though he hired himselfe in a very meane condition to keepe the Swine, yet hee was well content; but in the end, when hee came to have Huskes, his utmost shift, (and yet if hee could have had huskes, hee would not have come home) when he had no fustenance, but must needs perish, then he goes home. And indeed a man will never goe home rill hee have no bottome to frand on, nothing to hold by to fustaine him; when a man is nothing, is cut off the Tree hee grew on before, and lees that he must now perish eternally; this is true Humiliation. You that are to receive the Sacra-

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Paffeover, why eaten with fowre herbes.

ment, what doe we therein, but offer CHRIST to you! we preach CHRIST in the Sacrament, He is therein indeed offered more sensibly: Now what have youto doe with Christ, if you are not humble? Confider if this be not wrought in you; and remember this, that wholoever comes to the Sacrament without this Humiliation, that wants this brokennesse of heart, receives it unworthily, and provokes Gop to wrath. The Paffe-over was to be earen with fowre herbes, and the maine businesse therein was to remember the condition they were fet at liberty from, to remember their bondage in Ægypt, and their miscries endured there; for by that, they faw the greatnesse of God's mercies. So one of the maine bufine fles you have to doe, is to confider your fins, and bee humbled, to confider your miferable condition, and to think it not a light matter that you may omit it. Confider but that one place, Levis. 23.29. you shall finde there that in the day of Ex. Levit.23.39. piation, in the day of Atonement, when they came to offer facrifice, hee that on that day did not afflica his foule, he was to be cut off from his people. You have it two or three times repeated, It is an ordinance, and this is still put in, He that comes to make an Atonement, to be reconciled, and offer a Sacrifice, remember this ordinance for ever, Hee shall afflict his (onle, and he that doth it not, shall be cut off from his people: Therefore you have occasion to make use of it that are to receive, and not you onely, for the Do. Ctrine is generall, Wholoever doth not afflict his foule, be shall never be reconciled, but shall be cut off from his people : sanito v mandiv

But

SERM.

Quest.

Answ.
Helps to hum
ble and afflet
the foule for
finne.
Locl 2:13.
Ler. 6.4.
Lames 4.9.

Be willing to be humbled. But you will fay, I should be willing to doe this, but how shal I be able to doe it ! If God would humble me, and set it on, and convince me by His Spirit, it might be done, but how shall I doe it my selfe!

I answer: Thou art to goe about it thy selfe: It is not for nothing that those words are used in Itel 2. 13. Rend your hearts and not your garments: He fayes, rend your hearrs. And Ier. 6.4. Plow up the fallow ground of your hearts; that is, you shall afflict your foules: And Iam. 4.9. Be afflicted, that is, fuffer your selves to bee afflicted for your selves, forrow and weepe, that is the way to cleanfe you. Therefore a man should goe about the worke himselfe, that is, take this resolution; Well, I see I must be humbled, else I cannot on good grounds take Christ, for I shall not prize Him, therefore I will not give over labouring of my heart till it be humbled. Suffer thy felfe to be afflicted, as if He should fay, Men are not willing to fuffer it; if they doe hang their heads for a day, they are quickely weary, outward bufineffe comes, or pleasure commands, and the work growes tedious. Therefore is that in Ivel 2. Sanctifie a Faft, that you may rend your hearts; that is, sequester your selves from all other businesses, from all other occafions, fanctifie a Fast, that yee may have leasure to doe it; if one Fast will not doe it, take another: Let a man goe alone and resolve never to give over till it be done, till he hath brought his heart to doe it.

Quest. Answ. When I have done this, what shall I then doe?
Consider your finnes, looke backe and consider

Confider your finnes, looke backe and confider how many oathes you have fworne, how oft you have broken the Sabbath, whether you have defied

your

your felves with fins of uncleannesse, how often you have broken the Commandements; looke on your idlenesse, your omissions, your finfull silence, your neglect of prayer and other duties. Goe over all particular fins, and their multitude will amaze you: Remember the fins you have committed twenty yeares agoe, and take this rule withall, that thefe fins are the same now that they were, though not in thy apprehenfion, that is, the weakeneffe of our nature : as it is the weaknesse of our eye, wec cannot difcerne a thing that is a great distance from it, it is its weakeneffe, that it cannot fee things as they are, but that will feeme little or nothing which in it felfe is bigge. So it is with the fins that we have committed many yeares agoe, we thinke them little, and past, but know that they are the same in themselves, and in Gop's esteeme, as they were before, for he sees them as they are: Therefore, I fay, confider them, lay them together, and see the multitude, and that will helpe to amaze thee.

And not that onely, but consider them with their circumstances: some, it may be, have beene committed against light of conscience, and that aggravates sin, it makes a small sin out of measure sinfull: when it is committed against knowledge, it is not the same with the sin against the Holy Ghos, but it is neare to it.

Againe, confider the hardnesse of thy heart, in sinning, the very sinne doth not hurt so much as that, when a man slights it, he knowes he hath sinned, yet goes about his businesse, and neglects it, and this God looke at. When a man is injured, the injury is not

SERM.I.

Con fider the number of for-

Old finnes thought leffe than they be.

The circumflances of fins.

Hardneise of heart in sinning. SERM.

Relapfes into

fo much to him as it is to fee the other to neglect it, he cares not for angring me. So you looke back on your fins in a cold, regardlesse, and negligent manner.

Againe, consider your relapses and falls into the

Againe, confider your relapses and falls into the same sins, againe, and againe, though you have beene often admonished of it, yea, and have made a covenant and vow to God never to fall into it. And know this, that relapses and fallings into sin, often stand for so many sinnes as in numbers the second sigure is in proportion to the first, which is ten times as much as the first, and the third an hundred times as much: So the addition of sins, by falling into them againe and againe, and that carelessely too, that makes the sinne a great deale more; consider this.

And if you goe about to excuse your selves, It is true, if G o p should marke all that is done amisse, who can stand? But I hope I shall be pardoned, my nature is violently carried, I am slesh and bloud, and I hope

Go p will pitieme.

Mo excuse of sinne from our pronenesses to it.

But this should humble you the more, that you are ready to fall into sin againe, and againe, if it bee thus in your actions, it is much more aboundant in the heart. For put case there be a necessitie, hast thou not caused it thy selfe? Againe, you must know actuall sins intend original corruption, and there is no man that is guilty of any prevalent lust, but hee was the cause of it, for if he had not by committing it often, carelessely and negligently given so much strength to it, it had not so prevailed. Addition of sin in every act of sin varnishes over original sin, it makes it more active, more efficacious in his life. A mans weight in the ballance weighes downe the

Simile.

SERM.

Ier.13.23.

Vse 2. Good men should labour to behumbled

scales, but if it be put to his strength too, that is as much more as his weight. So if you have any strong fins, you have cause to be humbled for it, but when you put your strength to it, it intends that originall habite of fin: So that the necessity that lyes on thee, by reason of thy nature, it aggravates thy sin. Ier. 13. 23. The Propher aggravates their fin from their custome in it, they could choose not to sinne no more than the Black-moore could change his skin: The Prophet, I fay, brings it in for this purpose to aggravate sin. See it in our owne case, when a man comes to be accused before a Judge, if he plead hee is accustomed to fuch a fin to fwearing or drinking, doth it not encrease his condemnation? So that though you fay, I did flip through frailty, yet, I fay, you have cause to be hum. bled for it.

I will but name the second Vse(for I have respect to the Time and Weather.) Secondly, not onely evill men, but good men within the Covenant should make this use of it, to humble themselves, for they have need of it. A man must know this, when hee is once humbled and come into state of grace, he hath not then done with Humiliation, it is to be practised still. For there is this difference betweene a wicked man and another. Many are like a land-shoud, none more ready to be religious than they, (as your great land-shouds swell, though they have no Spring to seed them) but with a godly man it is otherwise, Humiliation is in him as a Spring, hee hath not done with it at his Conversion, but practise this still.

And not onely fo, but he must labour to adde to the measure of it, and that will adde to his love and

SERM.I.

to his faith, and drawes him nearer to CHRIST. the more his fin is discovered. It is faid of the waman, shee loved much, because much mas forgiven ber : Others had as much mercy as she, but she had more fense of it, because she was more humbled: the more you fee and are fenfible of your finnes, the more it addes to your love, it makes you to prife Him, when you see you are so much beholden to Him. Againe. it will adde to faith. I meane not onely the act of beleeving, but the act of taking CHRIST. The more a man fees the need he stands in of CHRIST, the more hee is convinced of finne, the more hee takes CHRIST: for there be degrees of taking Him. When a woman takes an husband, there be degrees in her will, there may be additions to her will, shee may be more fully contented in him, and more prife him. And fo in taking of CHRIST for our LORD. and Husband, and Saviour. It is true, if wee will take Him in earnest, any measure of true faith will fave us, but we may doe it more abundantly, for the more sense we have of fin, the more greedy shall we be of Him. Againe, the more empty the foule is, the more a man is humbled, the more he fees into himselfe (as faith comes with an empty hand) the faster hold is laid on CHRIST. Therefore adde still to Humiliation, let it be your exercise, the worfer you be perswaded of your selves, and the better you conceit of GoD, it is the more for your advantage; the more you can hate and abhorre your selves, the more you are improved thereby, for the flesh in you must be abhorred, and it is our fault we doe it not enough; and againe, the more you apprehend

SERM.

Humiliation mcreafeth affu rance.

hend christ, the nearer you draw to Him. And take this withall, Humiliation doth not weaken affurance, but workes the contrary: Indeed the leffe fincerity, and the leffe mourning for fin, and the leffe Humiliation, the leffe affurance. But reckoning up, and thinking on thy fins encreafeth it. If I have fo many fins, how can I be faved? Yes, so much the rather, the more thou canst see and bee humbled for them, the more thou addeft to thy affurance, and fo to thy love and faith. Therefore a man should make a daily pra-Gife of Humiliation, for it is to a mans great advanrage, it is a thing too much omitted, we should take time for it. And thinke it your advantage to be able to fee what we have in our nature, how much

guilt we have contracted by fin, and how our fins may bee aggravated; for this will teach us to prife Christ. And so much for this point.

The end of the first Sermon.

H Su L

rand class, decreases you are well-in. And take some The ordination does not be affined to the affine of ant workes the contrary: Induct the leffe for cents, and the left mouning for fit, and the left 14 millaciona che lei le all'armee. Due reckomme up and chinbest which is exceeded at H I have fourthy fine. ones can I be flycor Yes, to nearly the rather, the more thou each the and bee humbled for them, the more thou added to thy affirmance, and for city love and such. Therefore a man frould make a daily prasife of Francillation, for a to a mans great advanttares, it is a ching too much omitted, we hould take time for it. And thinke it your advantage to be able to fee what we have in our nature, how much one enchance contracted by tinged how and income and the second tor this will reach us to paile Christ. And so much

The end of the first Sermon.

for this point.



or the Nations of man is full

SERMON HVMILIATION.

ROMANS I. 18.

For the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, which with-hold the Truth in unrighteousnesse.



E come now to the matter of Humiliation, contained in these words which I have already opened, and shewed the points that may thence bee drawne. The first whereof which we will be-

gin with is this:

Thus the Nature of man is full of all unrighteon fresse and ungedlinesse. You know by that which you heard before, how it is gathered. It will be a vaine labour to goe about to prove it, you know how plenticul

Doctr.
The Nature of man, still of unrighteoutneffe and ungodlinetic.

SERM. II.

the Scripture is in it, and you are not so ignorant of the Grounds of Divinity, as not to confesse it. The businesse will bee to shew wherein it consists, and how the nature of man is corrupted, for by making this evident, we shall by the same labour, prove and confirme it to you.

The nature of man evidenced to be full of ungodlinesse.

Now the way to evidence this, that the Nature of man is full of all unrighteoufnesse and ungodlinesse, is to looke to the rule. If you will finde out the diforder and diftemper that any thing is subject to the way is to looke to the rule to amend it by. every Creature hath a law, the Fire, the Water, the Sea, yea, every Creature sensible, and insensible hath a law given to it, which, as they observe, they continue in perfection, and looke how farre they goe aside from that, so farre they be imperfect. Now the Law given to man, is the Morall Law and the Gospell, and these two, he is to observe. And it you will finde out the truth of this, That the Nature of man is full of all ungedlineffe and unrighteoufneffe, look to these two. First, looke to the Law of Go pand see, if that doe not conclude all men under fin, looke therein to both the Tables. It is true, Hypocrifes make a good flew of keeping the first Table, they feeme to be forward in the duties belonging to God but looke to the second Table, and that discovers them. Civill men feeme to be exact in the fecond

Table, in performing duties to man, but looke to the first table, what their carriage to Go wis, what lictle conscience they make of taking His Name in

vaine, of fancitying His Sabbach, of performing

holy ducies in an holy manner of love, and feare.

This

By the Law.

to im, nam

untight out-

neffe and un

thing else but civilitie.) Againe, looke to sinnes of all forts, some groffe finnes, Peccata vaftantia Confcientiam, crying fins, and smaller fins too, fins of leffe

Law how to be understood.

moment, the Law discovers all. Now, by the Law you must not only understand the ten Commandements, but that rectitude which runs thorow the whole Booke of Go p expressed in the whole Scriptures. As in the Scripture, the Law and the Prophets are put together, as it the Prophets were but a Commentary on the Law: looke on the Scriptures, looke upon the straitnesse, the rectifude in the whole Booke of Gon.

Then when that is done, looke on your owne natures, your owne errours, the fecret windings, and turnings of the heart, your owne thoughts and affections, and see what a disproportion, a dislikenesse there is: fee how farre you are from that holineffe, that puritie, and rectitude described in this Booke of Goo, for that, I say, you are to understand by the Law. And when you have done that, you shall finde your finnes to be exceeding great for their quantitie, and exceeding many for their number, and that will amaze you. This amazed Saint Paul, when he once understood the Law, when he looked on all the parts of it, not onely on groffer finnes forbidden, but on the recitude, the holinesse which is required that amazed him, Rom. 7.9. That made fin alive; he was Rom. 7.9 alive before, and fin was dead, but when the Law difcovered Lust to be sinne, then sinne was alive, and he died. So if we could fee the Law, the strictnesse of it, it would doe thus with us. And marke what is

SERN.II.

Matth. 5.18.

The least breach of the Law will be punished. faid of the Law, for wee may presse the Law long enough, but many are remisse in attending to it. Therefore, to ftir you up (as I know it is but a small matter) I will name but one place, and let that flay in your memories, Matth. 5.18. Heaven and earth Shall passe away, but one title, one jot of this Law shall not paffe away: Marke that, not one jot of the Law shall perish. That is, looke thorow the whole Law of G o p, take all the Commandements there, you shall give account of every idle word, you must keep the Sabbath exactly, you must not speake your owne words. Take any Commandement that you thinke the nature of man is most ready to breake, and confider that faying of CHRIST, Not one jot of the Law [hall perish; heaven and earth [hall passe away, but the Law of Go p in the least part of it shall not perish: That is, there shall not bee one of these small things, that the Law commands, but if you neglect! it, by disobeying it, G o will furely require it; there is not the leaft thing, wherein you have gone aside this rectitude, and disobeyed this Law, but it shall be required of you. And that is the meaning of that phrase, Then shalt pay the attermost farthing. Though we reckon them trifles, the uttermost farthing shall be paid, For this is our fault, though wee presse the Law, and tell you of your finnes, yet you thinke this is a small thing, and GoD may beare with meinthis, for we be apt to judge of GoD, as of our felves: A small taule I can beare with in my fervant, therefore Go D may in this dispense with me. Wethinke of the Law of GoD, as of mans law ; but we must not judge of Go D so, wee must judge

SERM. I

judge of Him according to His owne rule, His Thoughts are not as our thoughts; He hath given a rule, and hath faid, The least jot of it shall not paffe, but be fulfilled, nor the leaft breach of it, but it shall bee required. Confider this, and it will amaze us, and make us to tremble, when you know that the finnes you have forgotten, and the least breach of this Law shall be furely required to the untermost.

But, you will fay, you talke of Impossibilities, object.

which no man is able to performe.

It is true, it is a thing we are not able to performe: But therein is seene the Terrour of the Law, and that should humble you the more, for I cannot compare the Law to any thing better, than to the Taske-masters in Ægype, the people had enough to doe, in. deed more than they could performe, complaining of their fore bondage; what releefe had they . They are told, they mail give in the fame number of Bricks that they did before, and yet shall have no straw ; Now, how should they doe this? So it is with the Law, it commands, Doethis; you complaine, Alas, I know not how to doe it, Phave no ability, you bid me make Bricke, but allow me no ftraw; that is all one the same Tale of Brick shall be required of you, that is, the same measure of obedience that was required of Adam, as if you had the same abilities remaining in you. of ell bomminos

Andyer Gop is not unjust, He doth not reape where He did not fow before; He fowed it once in Adam, and confequently in his Posterity. And that no man may thinke this hard, looke to the first finne that Adam committed, and if wee be guilty of that

Anfw.

The Law compared to Ægyptian taskmallers.

God, juft in requiring of us according to Adams abilitics.

D 2

finne.

SERM.II.

Adams finnes charged on us finne, there is equity that the Law be required of us, though wee have not ability to performe it. Now, why should it seems unreasonable that I should bee lyable to Adams account? Even to the same exact-nessethough I want abilitie to performe it? It is true Adam ranne in debt, but doe not we pay many debts of our Grand-sathers, and Fathers, which we never drunke for? though we runne not into them, yet we stand liable to the payment. In the Law, if a man had committed an offence, and was adjudged to be a bond-slave, it was his particular offence, but were not all his children bond-slaves after him? and yet it was not their-offence. So Adam forseited his libertie, became a Bond-slave to sinne and Satan, and the same is the condition of all his Posterity.

And befides the common reason, which is a true one, and a good one, that if in equity we should have stood with him, therefore in equitie wee should fall with him, I will adde two considerations, and then you shall finde it very reasonable that we should fall with him, and that the same should be required of us, which was of him, though we have not the same

abilitie.

Men condemned for their personall fins. One is, that the Angels (though we did not fin as they did, for they finned every one in his owne-perfon) are justly condemned, because every Angell finned himselfe, he committed the fin, he was the Author of it; and therefore it is reason they should bee punished. But come to Adams Posteritie, consider that they had a meanes given them, and that they that are condemned (except children) of Adams Posteritie, they are condemned for their owne sinnes, they might

might doe much more than they doe, they fin against the Law, they have, and fo they are not onely condemned for Adams fin, but for the finnes committed in their owne persons. For Go p intended to give them a second Board after the great shipwracke in Adam, on which they might fave themselves if they would, if the fault were not in themselves for it is true, they might doe more if they would they might Reepethe Law of Nature better than they doe, and for that they are condemned.

Againe, as wee are condemned for Adams finne, though we did not commit it, so we are saved by the righteonfnesse of CHRIST, though wee did not performe it; and therefore there is an equity in that regard: We can fee an equity for our Salvation, and is therenot as much equity in the other? That wee should fland guilty of it, though wee never acted it: For as we are condemned by Adams fin, though not done by us, fo are we faved by C H R I s T's Righteousnesse, though onely imputed to us. So that in equity the fevere righteousnesse of the Law should be required of us, though wee have not power to fulfill it.

Now that we may not stay in Generals only, telling you that the Law of Go p is holy, and pure, and you carnall, and contrary to it, we will come to particulars, And that we may helpe your memories, observe the breaches of this Law in the severall faculties of the minde. And wee will begin first with the Generall; the generall fore over-foreading all our nature, and that is it which the Divines call ori- Original finne ginall finne: first consider that, and see how your

Christs righteou neffe imputed as well as Adams finne.

SERM.IL

Ioha 3.6. Rom.7.18.

Gal.3.23.

Gen. 6.5.

All things in mans nature corrupted.

Pal49.12.

nature is fall of all unrighteoufneffe and ungodlineffe, Firth I fay, confider your original fin, and the generall corruption of your nature thereby, John 3, 6. Whatfoever is borne of flesh, is flesh. And Rom. 7. 18. I know that in me (that is in my flesh) dwelleth no good thine. Markethat, hee layes no good thing. Wee thinke we have fomething that is good, for all our generall corruption, but there is nothing good at all. As Gal. 2. 22. The Scripture hash concluded all winder finne: Not only all men, but (for the word is in the neuter Gender) all things. Therefore in Gen 6, 5, he doth not only fay, The frame of a mans heart is evill. but it is only evill, and alway evill. In all actions, at all times. This is a common Truth, but men confider not of it, they thinke there is some goodnesse in them, they will not be perfuaded of this Truth in good earnest. And therefore when a man comes into the state of Grace, it is not mending two or three things that are amiffe, it is not repairing of an old house but all must be taken down, and be built anew. you must be New Creditaries And therefore Good promiles, I will give you a new heart, and a new forrit? For all is out of order, and nothing good. And there is an equity in this for, as in Pfal. 49.12. Man being in bonour abinethous, but is like the beaft what periff. That is, as G orb railed man above Himfelfe, giving him supernatural glory, in which hee was created (for he was created in holineffe, and perfect righteoutnesse) to man not keeping this condition, he was cast beneath himselfe. And in this there is equity. that being railed above himselfe, having an holineffe given him transcending common nature, hee fliould now

SERM. II

Tie. s. ult.

Original fing how it is ore

I be Vader

Originall fins how privative and posttive.

now be made worse than himselfe; even as the beast that perisheth. Consider this corruption, and know it is a thing that makes you loarbsome in God's fight. For this, Tit. I. alt . Menage called About nable; that is, men that God abhors, as you abhorre the thruste of a candle, or name any filthy thing your nature abhors, slight is the nature of men to God. You know how we hate Toads and Serpents for their tothome poilonfull nature, though they doe us no that. Now God lookes on the corruption of our nature, as weel looke on Toads that are contrary tons, against which we have an Amipathic, and to promise on you!

It is disputed by the Schoole men, whether this be unum peccatum, one fin or moe, we may easily answering it is one in act o one indifferer, but many in vertue, and powen, and efficacie: As a feedistone individually but it is many assuring branches may arrie from it: As drunkennesse, (which will be recreape effe it) is but one fault, but it disorders the whole man, neither the head, not the feete, finer the reason is excluded: So originall fin, though it betout one smayer it distempers the whole man, it fees the whole toule out of order. And when the Instrument, the heart, is out of sune, every found, every action is unsavoury, and smfull, and thus should you looke upon your selves.

It is further disputed; whether this be privative or positive, likewise I answer, It is only privative, it is nothing but a meere want of tighteous addic. But seeing it fals upon an active subject, as the sould of manis, which is never idle, but ever storing, theree it comes, that the habits and fruits thereof are active

SERM.H.

and positive. To is true, the want of fight to guide, is enough to easife errour; but the vigour of Nature is enough to make it positive. Therefore Divines say well, It is not onely compared to Durknesse, which is a more privation of light, but to ficknesse, where is not onely want of health, but corrupt, harrours which are contrary to health. That is the first thing to be considered, even the corruption of Nature which is in you, which will exceedingly aggravate since, as I have showed heretofore, and shall more largely hereafter have occasion to speak of it. Therefore I will say no more of it now, but so smuch shall serve for the generall originally corruption that is in us.

The corruption of the faculties.

The Vnderstanding.

tie of it.

And now we wil come to the particular faculties, and will shew how they are corrupted, that we may know our felves, and the truth of this point, which I am to prove, that the nature of man is full of all impiety and wickednesse.

And first, we will begin with the Voderstanding

In this, marke first the Vanitie of it, How ready it is to attend to trisles; which was the disposition that the Apostle found fault with in his Epistle to Timothie and others, That they gave themselves to Fables, and Genealogies, and this is in every man by nature. How full of questions were the Schoole-men? And so every man is ready to turne Religion into questions of curiosities, which shewes a sieknesse in the understanding itsets a man on worke to sinde our what is propounded to it, that he may not so he is labour. And thence come so many errors, this is the vanity

ready to attend the means of falvation. As the Schoolmen from themselves in idle speculations, so are wee

of the minde. The LORD knoweth the thoughts of men (faith the Pfalmift) that they are vanity. And this should humble us, that our mindes are no more

2. The blind-neffe of it.

.

Why the und derstanding is blinde in spirituall things.

1 Cor. 2.14.

ready to attend to idle questions, but that which is wholefome and found we neglect. Secondly, confider the blindnesse of the minde. we are unwilling to learne, and fo long must needs be in an Errour, and not come to the knowledge of the Lon Dy To other things we are forward enough, but to do wel we have no understanding. Therefore it is, that men continue ignorant, notwithstanding fo much preaching; when they learne other Arts, they are quicke and dexterous, but in the things belong. ing to Salvation, how ignorant doe they continu? The Schoole-mengive a good reason of it, and wee may take it from them; because spirituall light is above us, it transcends us, we have not enough in us to fee spirituall objects, for they be supernaturall, and above our reach, but other things are proportionable to us. Bats and Owles in the night can fee well, because the glimmering light, and their weake eyes agree wel together: So can we discerne vaine things. but things truly spirituall wee doe not : 1 Cor. 2. 14. Spiritual things must be discerned by spiritual light, A natural man cannot conceive of them; Why? They are spiritually discerned, that is, they are above him, and his nature is not able to reach them. Confider that blind-neffe in the understanding, that unaptneffe, how quick and ready men are to bring their owne ends to passe ! How wife are they for other things ?

SERM. H.

but they defire not to come to the knowledge of the Truth, and when they apply themselves to it, they profit not by it.

Adde to this blindnesse the unreachablenesse of the

understanding, the refistance that is in it; for it is not

a simple blindnesse, but a resistance of the Truth, and

3. The unteachableneffe of it.

Simile.

an unaprnesse to receive it. Nowahis is distinct from the fecond, which you may fee by this comparison. The Aire is darke, but it is fire receive light, if the

Sunne cast light into it; but the understanding of a man is not fo, it is not fit to receive light, but refiffs it. Philosophers were wont to fay, that the Soule, the Minde of a man is Rafa Tabula, that having no-

thing written on it, it is a Table of wax to any thing that is evill, and will receive a quicke impression; but a table of Flint, of Adamant, to any thing that is

good. Therefore the mighty Go p must write His Law in our hearts, for we want that which is good, and are of our felves unreachable. And therefore this Eafier to per-Iwade other

disadvantage wee have that preach the Gospell, above others. If an Aftronomer come and rell a country-man, that a Starre were bigger than the earth, it would feeme a strange position at the first hearing:

but if he might have liberry to deale with him, and to demonstrate his Grounds, he might make him to beleeve it, and to fee reason for it : But weekannet doe

lo, we can only propound things to Faith, and there is not only a blindreffe in men, but an unteachablenesse, and refistance against the Truth.

Addenothis the incredulitie of the underflanding. how unapt it is to beleeve. In other things it is too credulous, and apt to believe, and to be deceived with

4. The incredulity of it.

things, than

Divinity.

falle

2 Cor.4.4.

falle tales, and idle ftories; but come to the Scripture, SERM doubts and questions arise. Therefore, this unaprnesse of the minde to beleeve, is to bee confidered. This I take to bee the meaning of that, 2 Cor. 4. 4. where it is faid, The god of this world hath blinded the mindes of them which believe not : As if he had faid. The light of the Gospell is cleare, you may as well fee the light of it, as you fee the light of the Sunne at noone-day, but the god of this world hath blinded your eyes, not by a privative extinction of the light, for that is more than the Divell can doe, but by a pofitive blindnesse, a positive ignorance, that is, the Divell rels you fomething against it, and that you beleeve: And that is our nature, we are more ready to beleeve the Divell than Go D. This may feeme ftrange, yet Eve you know did it, and that fin is trans mitted to all our natures, wee are ready to believe falle fuggestions against the Truth, which weaken faith, rather than the fure Word of Go D.

Last of all adde to all this the enmirie of the underflanding, which is more than all the reft. Rom 8.7. The carnal minde in enmitte against Good that is, the understanding is not onely vaine, ready to pitch on idle speculations, and not only blinde, ready to refiff. and not only flow and backward to believe, but it is an enemie, and fights against the Truth, and the reafon is in these words: It is enmitte, and why? It is not subjett to the Law of God, neither indeed can be; and therefore, it is an enemie, that is, when the minde of a man lookes upon the exactnesse, and frichesse of holinoffe and purent fleshat God requires, he dorn not meane to be subject to it and seeing hee will not be fubica !

5. The Enmitie of it. Rom. 8.7.

SERM. II.

Tit. z. ult.

subject to it, he relists it, fights against it as an Enemie, lookes on it, as a thing contrary to him; did it give more liberty, he would be ready to embrace it, and thinke well of it; but because it is too strict, hee breakes these cords, and casts them away, and fights against the Truth, and this is the nature of every man. Now when we say the wisdome of the flesh is Enmitic, wee doe not fay that men oppose the Truth, for there is not any Truth in Divinicy, but a man may fully embrace and affent to it, and yet be an enemie to Holinesse, to the Image of God stamped therein, to the faving knowledge, that is, the faving manner of knowing the Truths he affents to. Therefore the Apostle faith, Many know much, but nothing as they ought to know : So many may know these spiritual Truths, and confesse them to be good in themselves, and yet may have a reluctance against them, a distaste of them, they favour not the things they understand. Tit.1.ult. They are to every good work reprobate; which I take not to be meant passively, but actively, that is, men that cannot judge aright of any work, that look not on it with a right eye, as a thing lovely, and imitable, as right and good, but in this regard they strive against it. Therefore, the Apostle speakes of some that exalt themselves against the knowledge of the truth; that is, that fight and defend themselves against it, that speake evill of the things they know, (for they know them, else they would never speake of them) but they know them not fo, as to love them, and delight in them, therefore they refift, and fortifie themselves against the wayes of God, against the strictnesse and holinesse that God requires, and perswade themfelves

felves to thinke amiffe of them, that they need not to be fo exact: This is the nature of every man, and the enmitie of the understanding.

SERM.II

And now my brethren, if the understanding be thus bad thinke it is no small matter; if the light that is in thee be darknesse, how great is that darknesse: The understanding is that that must guide thee, and when the Stearne is out of order, when the Auriga; the Waggoner, is blinde, or amisse, and sees not the right way, think what a case you are in. But you will fay, this is Ignorance. But is not this of great confequence ? When a man is blinde, he knowes not whi ther he goes, he is alcogether a stranger from the life of God: Therefore, first, let this humble you, labour to fee how your mindes are full of wickednesse, and unrighteoulnesse.

Sceondly, let us come to the will, and you shall finde that to be no leffe corrupt than the understanding; for the will takes every thing as the understanding presents it: and if the understanding, the minde of a man be thus corrupted, the will must needs be corrupted. As a man that lookes thorow a coloured glaffe, every thing he fees is coloured; or as a man that hath his Pallate possess with a vicious humour, Simile. every thing seemes bitter according to the humour : fo the will of man fees every thing thorow the understanding, as we see thorow a glasse, but (Seeing) is not fo proper a word to expresse it: the understanding taftes things, it is as the pallat is to the flomack, when it is out of order, it perverts the wayes of God, it fees no fuch beauty, nor excellencie in them; and the will disposes of it selfe accordingly. Now you

2. The Depra-vednefie of the Will.

SERM. II.

shall finde that the understanding reckons the wayes of God both enmity and folly, and godly mento be partly fooles, and partly enemies, and contrary to them. Therefore you shall finde a disposition, an affection, a frame of the will to answer that, mingled partly of hatred, and partly of contempt, and a man partly hates, and partly contemnes, and thinkes light of holinesse: And this is the disposition of the will of every man before Regeneration, I say, the holinesse described in the pure Word of God, and expressed in the lives of the Saints, he partly hates as a thing contrary to him, and partly contemnes it as folly. But we will shew you the particulars of the Will, as we did of the Vaderstanding.

t. Of the contrariety of the will to God. Therefore first consider the Contrariety of the will, it is contrary to God in all things; looke what God's will is in any thing, you shall finde, your will contradicting it, and going a contrary way: It is said of the lewes, as a thing that exceedingly aggravated their sinne, and the miserable condition they were in, they were contrary to men, what is it to be contrary to God, to resist Him, to goe against Him? And yet what Hee will have done, that we will not doe; and what Hee will not have done, that we doe, that is the disposition of our will.

2. The Pride of the will.

Secondly, confider the Prideof the will, how ready it is to exalt it felfenboue its measure, for the will of man should be a dependant wil, a subject wil, waiting on God, as the servane waits on the Master, or as the hand maid waits, on her Mistresse, that is, a mans wil should be disposed in every thing as God pleases.

If He will have him to be poore, in difgrace, or in a SERM. II. lower place and condition, the wil should be subject, for we must remember God is the Creator, wee are Creatures and must bee subject to the Will of the Creator ; but our Will wil not stoop to God's Will: As Adam would bee in another condition than God hath placed him in ; fo wee exalt our felves above measure, we are not content to be disposed of, to be carried from condition to condition, to have our affaires ordered as God pleases, we will have plots and projects of our owne, wee will shape out our owne Condition, else we murmure and are discontent, and that is the pride of the will.

Thirdly, confider the Inconstancie of the will, the weaknesse of it in good things, and its peremptorinesse in evill; in good things our resolutions are weak and inconstant, and as bubbles come to nothing; but in evill things we are stiffe and peremptory, and will doe what we lift. Our tongues are our owne, wee will use them, Who is Lord over us? This is the nature of men, they sweare and breake the Sabbath, they doe it, and will doe it, though they fay it not in words. yet God lookes on it, and fees it; many purpofes they have they will change their courses, but what come they to ? It is but by accident, when the wind is in that corner, when the weather-cock stands that way, fo that there is no constancie in our wils.

Againe marke the Difobedience of our will, and that is not a fmall thing, that is the great and proper fault of the will, that it is disobedient to God, that is, when God commands a thing, and fayes, this I will have done, for the will to be disobedient to it, negligent of

3. The incon-Stancie of it.

P(al. 12.4.

4. The Difobedience of it. SERM. II.

Disobedience in small things a great sinne.

1 Kings 13.

1 Sam. 15. 23.

of it, is a great and fearefull fin the eating of the forbidden fruit was unlawfull, because G o p commanded Adam the contrary ; If Go D's command be on the least thing, the neglect of it makes it a disobedience : when Go p came to Adam, faith He, Haft thou eaten of the Tree concerning which I have faid, then Shalt not eat of it? That is, hast thou beene disobedient? Hast thou broken my Commandement? You fee what followed on it. So Saul, when G o D bade him destroy the Amalekites, you would not reckon it a great fin to fave a few cattell alive; but because God commanded the contrary, the fault was great. So the Prophet, I Kings 13. One would not thinke it to be a great matter for him to goe that way or the other : yet because he went that way, Go D sent a Lion and devoured him. The fin of Disobedience you may think a small thing, no man thinkes it so groffe a sin as Ido. latry, Adultery and Murther; but fee how Go D judgeth of it, I Sam. 15.23. Rebellion is as the sinne of witchcraft; and stubbornenesse is as iniquity and Idolatry, that is, thou thinkest it no great matter to save a few cattell, and to keepe the King alive, though thoudestroyest all the rest: thou thinkest it a small thing, but it is not so; looke what thou thinkest of the fin of Witchcraft and Idolatry, such is Disobedience. Now let men apply this to themselves, looke what is revealed to you to be a finne, I know this is a finne, I know it is Go p's command not to commit it; if thou fall into it, it is now a Disobedience, as Adam's was, and as Sauls was, and as the Prophets was, and confider how God will take it; you fee how He dealt with them. Come to particulars, doe you not know,

SERM. F

know, it is His Command you should not sweare, not only greater, but lesser oathes? To keepe the Sabbath, to keepe your vessels pure, your bodies cleane, for they are the Temples of God, and therefore that you ought not to desile them with any uncleannesse, drunkennesse, or Gluttony: doe you not know, Hee consmands that you should be constant in prayer, that you performe it constantly, and earnessly, and servently? Now consider what Disobedience is, Remember that speech, Host thomasten of the Trice concerning which I commanded, saying, Thou shalt not earlost to see this, how apt thy will is to breake the Commandements of God, and how in this respect thy nature is still of all unrighteousinesse, and ungoddinesse, and ungoddinesse, and ungoddinesse,

Next, wee will come to the memory, and you hall finderhat out of order likewife, that the things G o a commands us to remember, those we are exceeding ready to forget, and about things we should forget, weekere too ready to remember, wherein I will be briefe, we will some your softier.

First, for the things Hee commands us, Hee doth command, Remember the Creator in the dayes of the 194th. In your youth you shall serve meet and yet how apt is youth to forget the orie. And for the Sabbath, Hee bids us Remember to keepe help the Sabbath day of how apt answer to neglect it, to different it. It is out of our mindes. So Pfalm 78.74. Hee would have His mondrois worker, and the great Add for the children of the all them mondrois worker, and the great Add for the children of the shall them wooders in Agypt. And so were may goe through any

3. The corruption of the Memory.

100 E. S.

r. In the things we are commanded to Remember,

Pfal. 78.11.

E

thing

SERM.II

Hebr. 13.5.

3. In things we are commanded to Forger.

thing elfe. Hebrewes 12. Ton bave forgot the confo-

Againe, wee are readie to remember what Gop bids us to forger. We are apt to remember Injuries, yea, one injury will be thought on more than many yeares good fervice; or many good turnes. Wee should not doe thus, but should remember the benefits from God and man, for the encreale of love. So Idle tales wee are ready to remember, but good things, though they be accompanied with the motion, and quickening of the Spirit, goe out like sparks in wet tinder, they goe out againe quickly, as if they had not beene. So, for hearing the Word, James 1. 25. wee are called forgetfull hearers, when wee are about that dutie: if a tale be told us in a Sermon that we can remember, but what is profitable and wholeforme, that we forget. Our mindes are like strainers. all the milke paffesthorow them that that we should grow by, that which is wholesome, and necessary for nourishment runnes thorow, but the drosse remaines: Trifles and vaine things wee can remem. ber, and carry away with us, and this is the finfulnesse of our memories. You may call it weaknesse of memory, and may thinke that it is not fo great a matter. No, it is not the infirmitie of thy memory, but the corruption of thy nature: if we forget other things as much, it were another cale, but because holy things are spirituall, and the frame of the heart is naught, our corrupt ill disposition makes us readie to forget them; and more than that, there is a carelefnelle in our mindes, wee regard not the things of Go D, but overy vanitie we regard, and our minde

Tames 1. 25.

is instant thereon, and that is the reason wee remember it, but forget the things that concerne God, and our Salvation.

4. The corruption of the Conscience.

SERM. II

Come we from the Memory to the Conscience. The conscience of a man is that which should have life; It should be like Iobs last messengers, to bring us word, that all the rest is dead: There should be a remaining light of Conscience to tell us, that all the rest of our faculties are dead, disordered, and corrupted, but looke upon the Conscience, you shall see how short it is in that which belongs to it, and it is a great matter to have that out of order.

There be but three Acts of the Conscience, and it

is disordered in them all.

The first Act of the Conscience is to be a Remembrancer, to be a faithfull Register, to set all downe, and to present it to us, but it is a false register; like the Steward in Luke, that when there were hundreds, set downe fifties: So the Conscience sets downe things by halfes, it thinkes not what is done, it recals them not; if it were as it should be, it would recal our sins, and their Circumstances, in another manner than it doth: and so it is in that regard corrupt.

The second Act or Office of Conscience, is, to infigate to good, and to restraine from evill, but in this you shall finde it exceedingly corrupted.

In this Act there be three Vertues which should be inthe Conscience.

The first is Glearenesse, the Conscience should be so cleare, as to see all things that are amisse, but in this it failes exceedingly, The IV is said, Their minae and conscience are desiled, marke that I boke as in a

In three Acts.

Remembrancer.

2. As it is an infligatour to good, or a Reitrainer from evill.

Wherein three Vertues are required.

i. Clearenesse.

Tit. 1. 15.

E. 2

Glaffe.

That the Nature of man is full of

SERM.IL

Simile.

Glasse, which is in it selfe cleare, when it shall be covered with dust, it shewes nothing, it presents not things clearely, for it is defiled, so the Conscience of man should be cleare as a bright Looking-glasse, that should present everything that is amisse in a mans heart or life, but it is defiled, and you can see nothing by it.

3. Senfibleneffe

The second Vertue in this A& of Conscience, is, as to see sinnes clearely, so to feele them, to be sensible of them: like a fine slesh which is sensible of the least prick, or like the eye that is sensible of the least more. Now in this it failes more than in the other; there is a brawninesse growne over the Conscience, and in some it hath lost all sense, and therein you may see the Corruption of it. If you looke to the Glasse, and there sindesswearing to be a sinne, you are not sensible of it, you seele it not.

3.Activeneffe.

But there is a third Vertue wherein it failes more than in these two. It should stirre us up, and give us no rest, till it had constrained us to do the good thing God commands, and restrained us from the Evill He forbids, it should awaken us, but it being dull and sleepie, stirres up sometimes good purposes, thereby awaking us, but it lets us fall a sleepe againe; wee can rest in sinne, we can sin, and our minds be quiet in it, and can put off our turning to God. This is a great corruption of the Conscience which should amaze us: this is the sinfulnessee which should perswade us that our natures are full of all unrighte-onsules and ungedlinesse.

4. As it is an Accuser, or Ex-

good, or a Re

mud tamerfi.

Last of all, the third Office or Act of the Conscience, is to accuse right, and excuse, and in this wee

fha

the other. But you will fay, the Conscience is rea-

SERM. II

Conscience buleth the ight it hath.

die enough to accuse; it is true, but the light it hath, by which it is able to fee finne, and to accuse us for finne, it abuses and perverts to a wrong end, for this you shall finde in the Conscience: when we preach the Law, and the Conscience should joyne with us to accuse, then it excuses, making every thing seeme small and little: And againe, when wee preach the Gospell, and the Conscience should excuse, then it accuses; my finnes are so great and many, that there is no mercy for mee. And this perverting of the light, this excusing, when it should accuse, and this accusing, when it should excuse, causeth us, Declinare Idum to scape the blow of Law and Gospell, and we are robbed of the fruit of both, because the Conscience doth not his part aright. And so you may see, how farre off you are from a good Conscience. But, you will fay, I doe many things in fecret

out of Conscience, and I hope it is not so much cor-

rupted.

I will adde this then to that I faid before, you must know it is not a good Conscience which onely Suppresseth and restraineth from evill." The matter is, in what tearmes it stands with Gop; if it looke on G o pe as a chafte loving wife lookes on her husband, or a fon on the father, that out of reverent loving respects, feares to offend him, because they prize their favour more, than any mans favour in the world, and after this manner reftraines, it is a good Conicience; but if it restraine us, as a servant is reftrained under an hard mafter, or as a rheefe

Object.

Answ. Signe of a good contain

SERM.IL

under the ludge, trembling at his word, at his judgement, this is not a good Conscience. Your Conscience may restraine you from many things; nay, you may doe many things in secret betweene you and Go n alone, and yet for all this have no good, but an evill Conscience. So you see the corruption of man in the Vnderstanding, Will, Memory, and Conscience. I will adde another, and that is the sensual Appetite.

5. The corruption of the fenfitive Appetite. And this you shall finde exceedingly out of order above all these faculties I have named, it is readie to runne over, and beyond all measure. By this I understand, that appetire in a man, by which hee taketh pleasure in sensible things, such as are conveyed by the eyes, the eares, or the taste; set any object before it, it is readle to runne out quickly, by inordinate affections, as to women, to meate and drinke, to any kinde of sport, or recreation, or sensible thing. How corrupt is this sensual Appetite? How prone to evill? How ready to runne out? To breake over the Pale, to goe aside the rule? If any delightfull object be propounded, how ready is it to embrace it?

Objett.

But, you will say, (and indeed it is Bellarmines quarrelling.) The rebellion of the sensual Appetite is but natural, the same that is in beasts, because, before original same was committed, hee was in the same constitution, there was such rebellion betweene the sensual appetite and reason, as there is now, and therefore being natural, it is not sinfull.

Answ.

But this is his Errour, though every man be hereby readie to excuse himselfe, thinking the rebellion

of

SERM. II.

Simile.

of the lenfuall Appetite not to be fo great a marrer. But to take his owne words, hee faith, the fame as it is in Beafts; It is true, if it were with us, as it is with Beafts, it were no finne, and so not a thing which gives us cause to be so much humbled: for in Beasts the sensual Appetite hath no superiour government. but is supreme. To expresse it to you, Take a horse in a pasture that is loose, and free, if he runne up and downeand play, we finde no fault with him, for hee is loofe; but if he doth this under the bridle, when the rider is on his backe, will you not now reckon him a stiffe-necked horse, and count it a fault in him. for there is a rider on his backe. So for this fenfuall Appetite in Beafts, where there is libertie, and no Superiour command to keepe them in order, the Beafts are not to be blamed. But take a man where Go p hath fer reason above the sensual Appetite. and grace above reason to guide it, in him this fenfuell Apperite rabels against reason, which it should obey, and shis thewes into be a great finne in men, confidering that reason should be the rule to guide. and keepein the feofuall Appetite, for Go's hath given it for shar purpole. Indeed some defires are naturally Gir a karrodefined life; which was liwit full, end a right object of defire, but rake this withall, it was perfectly subjugated and brought under, and made obedient to the will of G o by as His will trac holy and fanctified riso wee may defire men and drinke, but many simes the Law of Gold may torbid it as in many cases it dorli, for it may differ from the will of Go p, as it is holy, and yet inis felsets may be right! There is no more but fub! ordination

evita 3.20.

SERM.II

ordination required. But when this runs out amisse, affecting of things inordinately, though you doe fuppresse it, yet that affection is finfull, and you must be humbled for it; God fees it in you, and it is hatefull, and abominable to Him.

These things I should make use of, But I am leste carefull of that, because all these points are immediately usefull. Why ! It is to make you know your felves, and to bee acquainted with the corruption of your nature. And doe not you thinke it to becenough, that this be as an hand in the margent, pointing to the corruption of your hearts, or that you may content your felves with the contempla. tive knowledge of thele things, so to cause a new light to thine in your understanding. Our end is to make you examine the corruption of your natures, your disobedience, your rebellions, to see how you have behaved your felves, to be acquainted with your owne particular finnes, your owne particular failings, and to labour to bee humbled for them. Otherwise you may have a knowledge of these Truthes, but not a faving knowledge, and fuch as will bee profitable : But this you thall fee when I come to make use of them? And now for the Sacrament these things bee of speciall ofe, because, as you heard before out of the three and eventicit of Levitien, on the day of reconciliation, when an atomement was to bee made, her that afflicted not his some fonde; was to bee cut off from his people. When wee come to the Sacrament, there is a reconciliation, an atonement to bee made in a special manner. What must you doe then? Afflia

ordination

Afflict your foules, confider your finnes, fee what SERM. II. debts you have runne into, see what corrupt natures you have, and likewise know what you have in CHRIST, and rejoyce therein, (for those must goe together) an humbling of the Soule for finne, and rejoycing in CHRIST for your Deliverance from it.

The end of the second Sermon.



traumin to station I but for

SERMON

VPON

HVMILIATION.

ROMANS 1.18.

For the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, which with holdshe Truth in unrighteousnesse.

HE last facultie, is, The affections, and here you shall finde exceeding great cause to say that they are full of animighteenfacte and ungodinesse, for they come like a mighine Tempest, like a

turbulent wind that carries us away, even then, when we are well fet. The diforder of them exceeds the diforder of all the reft, for they are quickly moved, nothing

6. The corruption of the Affections. SER.III

nothing fooner, and when they are moved, they are exceeding apt to exceed, to transcend their limits, for such is the fullennesse, the awkednesse, and way wardnesse of our affections, either they are not active, not placed where they should be, or if they be placed as they angle to be, they are ready to runne over, to over-love, and over-grieve, and over-joy. I say, where we may love lawfully, and rejoyce lawfully, they are ready to exceed.

If I should come to particulars, you should finde how exceedingly they are out of order. Come to love and hatred; wee little thinke wee hate what is good, and love fin; come and tell any man fo much. he will not beleeve it, but examine it a little. Doe not you hate holinesse in others ? You will say, No, we hate no man for his Goodnesse: But consider, the nature of man doth fo, every unregenerate man doth fo. David was hated for that cause. And Cain hated his brother, because his workes were good. And Gen. 2. The Enmity betweene the Seed of the Woman, and the feed of the Serpost; Whence comes it, but from the holinesse of the one, and the wickednesse of the other ! Looke to our actions, and you shall finde wee. doe not hate fin, we doe not hate our lusts, for if we did, we should not be angry with them, that speake evill of them; if wee hated these things, wee should like them that speake against them, but we be chemics to those that beenemies to them, and friends to those that be friends to them." Doe we not lodge them? Doe wee not feed them with the things they defire ? They can aske nothing, but they have it. Godly men hate their finnes, though they be carried away with p efent discour.

Gen. 3.15.

felfe; he can fay, I could wish I were free from this lust, from the vexation it puts me to, but for all this he is not angry, hee may indeed be angry with it, as with a friend, when hee hath done some unkinde Turne, but he hates it not, for if he hated it, he would

SER. 111

Hatred of all

far ed labours the destruction of a thing.

not be at peace with it againe, for hatred is implacable. Againe, if a man hates, hee hates all the kinde : But why doeft thou love one more than another ? If thou didft hate any one, because it is a sin, because it is a rebellion against God, thou wouldest love none: As the lambe hates all wolves. Againe, if thou hatest them, why wilt not thou labour to have them utterly destroyed? Why wilt thou cherish them a little ! Where harred is, it will have the thing hated utterly taken away, as if there were no fuch thing; and that shall be laboured for, not remissely, but we will put our strength to it, and doe it with all our might, and in good earnest. But seeing we doe not thus, it appeares we hate goodnesse, and love fin. It is true, we are ready to lay it on other things, and to fay, The infirmities of the Saints, which we fie, we hate, but their goodnesse we love, if it be every way

Befides these of Love and Hatred, Tooke to your Delight.

right. But let mee aske you a question; Did'st thou love them for their holinesse, wouldest not thou rather labour to cover their infirmities, grieving for them? Doe you not so out of love? Then your hearts are deceived, when you thinke you hate the infirmities, and not the goodnesse in them, you hate the goodnesse it selfe; and this is the nature of every

Corruption in our delight.

SER. III.

1 Cor. 5.2.

Feare.

Sorrow.

Delight, and fee if that be not turned upfide downe. The Wheele turnes the quite contrary way. We delight in things we should not delight in; you know we delight in vaine things, in finfull things, in things that are furable to our lufts and humours. Againe, wee delight in the falls and fufferings of others; as 1 Car. 5.2. They were puft up when others fell, and they flood. It should not be so, we should be humbled at the fals of others, and be grieved for them, that they being members of the same body with us, should be any way blemished. Againe, the things we should delight in, are they not tedious to us ? Are they not grievous? The Sabbath should be kept with delight, but how burthensome is it to give Go D his whole time, to keepe it holy, and not to rob Him of any part of it? That is, not to pollute it with unholy actions: And so holy company should be our delight, wee should thinke our selves in our Element among them, and so the hearing of the Word; how tedious are these to our natures ? But I cannot stand on this.

Come we to Feare. Doe not we feare men? Doe not we feare the Creature, and this and that particular evill? But Go D we feare not. Take it in that one finne of lying: A man will lye to a man, to keep his credit with him; but he cares not to lose it with God. This is a signeyou doe not sanctifie God in your hearts, that is, not reverence Him, not value Him.

Come to Serrow, how ready are we to exceed in worldby forrow? Let us be told of an Injury in our names, losse in our estate, of troubles and calamities any way, it affects us much, but sin we make nothing

of:

of; wethinke it is but a passion, a trifle, and it is not | SERM. fo great a matter to be in passion. Yes, my beloved. it is a great matter to have passions; these passions shall condemne us, if they be not mortified, if you kill them not, they will be your death : Whosoever is in CHRIST bath crucified thefe.

Againe, confider that affections are the Principles of Actions, therefore it is not fo light a matter to erre in your affections, for they will cause errour in your

actions.

Consider that your estimation is taken by your affections, according to them you are faid to be good or evill. Therefore an holy man is described to bee one that loves GoD, feares GOD, delights in His Commandements, so as it is no flight matter to be distempered in your affections; and know this, if it be no more than luft, you know what Christ faith of that; He that looketh on a woman to luft after ber, hath committed adultery already with ber in his beart. Now if luft breakes the match in the mariage of men, thefe ipordinate affections, these whorish affections, these adulterous affections will break the mariage between God and us. Affections are placed in us for this purpole, to draw nearer to G o p, but we misplacing them, and fetting them on the Creature, they draw us further from Go p.

Againe, when they be thus diftempered, they grow hindrances: as the Ifraelites could not pray for the anguish of their hearts; and S. Peters feare made him to deny CHREST. So that this diftemper of of our Affections, as well as the diforder of the reft of the faculties, doth shew the truth of this point;

Men efteemed of God by thefe affections.

SER. III.

That the Nature of man is full of all unrighteoujnesse and ungedlinesse. And so much shall serve to shew the corruption of Nature by the faculties.

2. Actuall fins

ane, boha

Now this is not all; there are besides these actuall sinnes, whereby likewise this Truth will be made manifest. And these are of three sorts, that is, in Thought; in Word, in Astion; for they be all actuall sins, though inwardly they be the Acts of the minde.

first, let us see it by the Thoughts, and you shall see in them this great corruption of Nature, and the great cause you have to bee humbled, and it is that that should amaze us, we shall finde in us abundance of idle Thoughts, and wicked Thoughts, which like a shower of raine, you cannot number for multitude.

1. In thoughts.

If a man should write downe all the Thoughts that passethorow his minde in one day, and observe their little dependance one upon another, so vaine are they, and so foolish, when he comes to reade them at night, he will thinke he was halfe out of his wits, and be amazed at himselfe. At another members of

The importance of thoughts. And thinke not this a small matter, for Thoughts are the first contrivers, the first plotters of good, and evill, and therefore are of more moment than that which immediately acts it. displayed become

2

Againe, are not they things which welfhould entertaine Good with the Hecomes and dwels with us, He fups with us, we are Temples: where Good inhabits. Now if we are to entertaine a great Prince, if weenever speake to him, but spead out time with adde companions, will not heathinke himselfer much injured to And will not God thinke so, when we before

all unrighteousnesse and ungodlinesse.

flow the Thoughts in vainethings, which thould be See. I

occupied about him :

3

Againe, confider, Thoughts are other things than men reckon them, for it may be faid of every Christian, he is a Garden wherein God walkes, wherein He eats His honey with His milke. God would have fruit of the Trees which He hath planted in-us; now our Thoughts are the fruit of the best Tree, the Vnderstanding: Christwas angry with the Tree that bare no fruit : And comming to mans understanding that should be ful of good thoughts, and finding nothing but loofe, empty thoughts, what will he think of it? Wee doe not give a due effeeme to Thoughts, and that is the reason we give such liberty to them, that we are not more humbled for them; for Thoughts are the water wherewith is driven the wheele of bufineffes, and why doe wee let fo much water runne belide the Mill ? That is, they are the things wee should occupie in every thing wee doe, they are precious. And as Efay faith of a clufter of grapes, Defroy it not, for there is a blefing in it : So your Thoughts, which you so little account of, have a bleffing in them , then why doe you make such wafte of them, as if they were of little worth?

Consider, it is no small thing to anger God with your Thoughts, they being the same to God, that words and actions (the Interpreters of Thoughts) are to men; God sees them without any Interpreter, as men heare and see words and actions. Therefore, it was said to Simon Mague, Proj to God, if perhaps the Thought of thy heart may bee forgiven thee. If thouseest a Christian in poverty, and despitest him

for

. In our Words.

The importince of our words.

Iam.3.3,4.6.

for it, Go bees it, and it is a fittle in Thought.

The fecond actuall finne is our words; And here like Wife you fiall find the Truth of this, that out natures are full of all impiety and wickednesse, and exceeding prone to evill. The tongue of man is very Sippery, nothing being so cheap as breath, it is readie at hand to doe any evill. If a thing to be acted, there is time required to prepare for it, but a word is quickly out: So the frequencie of offending with

our tongue should humble us.

And agains, as our offences, herein are frequent, fo it is a matter of much moment, which wee have cause to marke, because wee doe esteeme not so of them. Iam chap. 3. verf. 3, 4.6. you final finde three Similandes, by which the Tongue is expressed, and there you shall finde what it is to offend in words. It is compared to # Bit, which will keepe in the wilden horse, and to a Rudder, which (thoughtir be exceeding great) will turne the Ship. And thirdly, to a fire, what a great matter will a little fire kindle? Men thinke it a fraullthing to offend in speeches, but God will have them know it is another kinde of matter. Therefore, confider this, you that fuffer your tongues to walke up and downe at randome. Irom morning dilaright, and thinke it a finali thing. I will aske you there quellons out of there Similliudes. Is in a finall maner to regree the Router of the Ship? williams and the supported the supported man ride on an unruly horte, Is it a finall thing how to keepe the land on she Bridle, to heglet it To have a tompte without a bridle, is as an unpily horse ind dangerous Black of Only Harrow bridge, the neg for

lect is not small. Therefore consider it, and if you have not yet learned the meaning of that place, learne now to understand it.

SER. III

2

Secondly, you shall give account for every idle word; It will be thought, that to speake a few words is not fo much, but a few sparkes will set a great Citie on fire ; you fee what the tongue did in Arrive for evill, and in Luther for good. There is no Element fo active as fire, and nothing fo efficacious as your tongue, which you fo lightly esteeme of. Againe, fire flies about, so doth the tongue, it hath Fire likewise affimilates, turning things wings. quickly into its owne nature; fo the tongue affimilates the hearts of men towhom we fpeak, it changes them, and now confider if it be a light thing to neglect it. You are wont to fay, Take heed to the fire, for you know not what a sparke may doe, and is it a small matter to neglect your tongues :- Specially where there bee thatched houses and combustible matter neare ? And are not the hearts of men, to whom we speake, as Tinder, ready to take fire at the leaft fparke, if you heed it not? And is it then fo small a marter to neglect words . Gather this out of all thefe Similitudes, to humble you. If the tongue be as a bridle, as the Rudder, and as fire, then it is of much efficacie, that cannot be denied, for to prove that, it is the only end of thele Similandes, And if it be for then learne hence to know what the illnesse of your peech is for the more efficacious any thing is, if it of lye idle, the greater is the fin; looke what good you have done with your tongues, the more that is, the more is on your reckoning. Againe, if you have imployed

Somes of

SER. III.

ployed them amisse, a little rudder turnes the whole Ship, the meaning is, it is very effectuall: and therefore, I lay, if there be such efficacie in them, consider of how great moment they are, when you use your tongues amiffe, to corrupt speaking, to lying, diffembling, flandering back-biting, thinke it not a matter of small moment, it is a fire; and if the State provides death for them that fet barnes, and houses on fire, what punishment shall they be worthy of, that fet the foules of men on fire, the Temples where Go D dwels ! And this the tongues of men doe; 1gnem in ore goffamue, wee carry fire in our mouthes. Take heed left wee kindle fuch a fire in the brefts of others, as wee shall never live to quench againe, and fo kindle the fire of God's wrath, which shall smoake to our destruction. Thus by your words, learne to know the finfulneffe of your natures...

3 In our Adi-

Lastly, see it by your Actions. Now fins in actions are of two forts, either fins of Commission, and here you are to goe backe and consider what fins you have committed, whether drunkennesse, uncleanenesse, inordinate assections, or injuries to men, what provocations or rebellions against God, and when you see them, looke on the number of them, and on the greatnesse of them: Gonsider their circumstances, and among the rest, the frequencie of them, your relapses into them; and that will make you with David, Psal. 19. to cry out, Lord, who can understand bit sales? But were will not stand on this, because it is obvious, every man knowes that actions are sins: we will come to the second sort.

Phi.19.12

Sinnes of Omission.

And that is fins of Omission, which we are ready

to

to flight and torger as no great matters; but they are other things than we take them to be, nothing hath more cause to humble us than they ! I fay, the fins of omission, the barrennesse and unfruitfulnesse of our lives may humble us, as well as the rebellions and fintulnefle of them.

Wee will runne thorow them. As first to be idle on the Sabbath-day, is a finne of Omiffion, and provokes Go n to anger, as well as polluring it, and breaking it with politive Acts. So the restraining of Prayer, to neglect it, to-omit it, or to performe it flightly (for G o b takes prayers by weight; and not by number,) this is not a fmall thing. Againe, to neglect the hearing of the Word, to neglect the Sacraments (a fault wee have much cause to be blamed for in this place) and a thing you have often beene admonished to, I beseech you learne by our Admonitions, for they are the Admonitions of God: let them, I fay, learne that are guilty of it. So Communion of Saints is a thing weethinke nor of : But Heb. 10.25. You hall fee what a matter it was to neglect that Ordinance: So Fasting and Prayer wee thinke are not required at our hands, and if nothing but the neglest of that were laid to our charge, it were nothing. But see what that is, when the time is that Gop cals for it, I fay, the very omission of that when Go b cals for it, is a fin, faith the Propher, which shall never be purged away by facrifice, but shall remaine to death.

Besides thele omissions of Acts, come to the o. a. Of Graces million of Graces, I meane the want of them, as the want of Love to I sus CHRIST Yet who confesses

That the Nature of man is full of

San. Lik

1 Cor. 16, 23.

3. Of Time.

confesses want of love, although I Cor. 16.22. He is prenounced accurred that loves not the Lond Insus, let him be had in execration to the death. So the want of delight in God, who thinkes of it?

Come to our Callings, and see our negligence and idlenesse in them; shall we give account for every idle word we speake; and not for every idle houre we spend? Let young Gentlemen looke to this, that passe from vanity to vanity, spending their time idly, and unprofitably trisling out their Seed-time. Consider what this sin of Omission is. And so for growing in spiritual graces and knowledge, that we gather not more knowledge, it being the key of heaven; that we grow not in good workes, but are poore in them, omitting our times and opportunities. Again, our sinfoll silence, not speaking when we should, either out of sluggishoesse, or feare of men, or by respects, this is no small thing, Good will call thee to an account for it.

4. Of Occali-

Consider whether you have let goe occasions of doing good; denying of meat and drinke kils a man as well as poilon, so the neglecting of duties, the omission of what sends to salvation shall be death, as well as actuall sinnes, by which you provoke the cyes of Goo's glory to vengeance. Therefore in that sentence of Cualist, He doth not tell them what they have done, but what they have not done, You have not clothed mee, you have not visited mee. Learne therefore to judge aright of these sinnes of omission, that they may helpe to amaze us, and so much for actual sins. And so much for the Law, the sins parrof our rule, wherein we have run thorow the

all unright confine for and angeddine ffe.

the corruption of the Faculties, and so have discovered our habituall sinnes, and now thorow the three kindes of actuall sinnes, in Thought, in Word, and in Action.

The second rule, which I fold you we are to observe, is the Gospell! And here you thinke you shall scape well enough, for the Gospell brings damnation to no body. it much of here, and rebut it alguests

But if you consider of it as ight you hall find that the Gospell is much more textible in this case than the Law, that it will humble us more, and that the sins against the Gospell are much greaters han those against the Law, this is the chiefe consider. It is the chiefe the Law, the chiefe the

Marke this in briefe: The refuling of I assus
C H R I S T when G on offers Him, and remission
of fins by Him, that you may have Him when you
will, if you will have Him upon hich consequent
conditions, as are required, which is to deay your
selves, to take up your cross and follow Him: this
we preach continually: I say, this contempt of the
Gospell, your unwilling nation at the follow himself is
a great since, and that should humble to prove the
the rest.

And that you may know that I have realistically fo, confider C up I say support he for solome and Gowernah, about the forest preparation fuch a Citie, as when the Gos pellod the lining of was preached to them, neglected is so that the fione of Sodome is not la great a finite as the nefuting of C not it amo Y curknow the greatest floor that this, the punishment there is it yet it is not so greatest this.

Againe, it is faid of Maffe and Cin at sir, being compared

SH

Sep. 112

3. Rule the Gospell.

Sinnes against the Gospell.

Vnwillingneffe to take Christ,

g John g. 23.

.5

The greatness of this sinne.

Pfal.s.plt.

2

72	That the Nature of man it full of
SER. IIL	compared together, That if they that fin against Mo- ses's Law are condemned, how much sover punishment
n Pulcaine	shat beleeve not the Gospell? It exceeds the sin against the other.
3	Againe, consider, is it a small thing to cause the bloud of I a sus C m a 15 T to be shed in vaine, to
Naire ranki Belleville	trample it under foot, and to count it a common thing? But fo doth every man that neglects it, that hearkens not to it, that is, not ready to receive it,
	that is, not poore in spirit, and so doth nor hunger and thirst after CHRIST.
4	Againe, confider, It is the chiefe Command, and the breach of the chiefe Command must needs be
z Iohn 3.23.	the greatest sinne. When the Disciples asked Christ what was the greatest Commandement, Hee said, This is the greatest of all, to believe on Him whom the Father hath sint. So 1 loh.3.23. This is His Comman-
	dement, that we should beleeve in the Name of I B SUS
Banicare of 3	makes way for the Gospell is the untermost, the Law makes way for the Gospell, therefore the sentence and condemnation of the Gospell is peremptory, and tetrible, and nothing beyond it.
of the lines.	Againe, confider, Go p was angry for the con-
Pfal.a.ult.	were invited, and would not come Hee was angry, and commanded them to be flaine. So Pfal. 2. nlt.
	Rife the Sound left Hebe dagry: The contemning of this condemnes a man most of all to wrath.
2	Last of all, consider, that when you neglect

Course Street

I B S U S C H R I S T, and finne against the Gospell, and are not ready to receive it, you take His Name in vaine in the highest degree, and Hee will not hold him guiltlesse that taketh His Name in vaine, at all. Now Go D's Name being in His Sonne most revealed, take heed of taking it in vaine, 2 Cor. 6.1. I

vealed, take heed of taking it in vaine, 2 Cor. 6.1. I befeech you, take not the Grace of God in vaine: It is a greater matter than you thinke it to be, that when

feene the corruption of our nature, and this should humble us more than any sinne committed against the Law.

And thus much shall serve to make plaine the point in all the parts of it, That the Nature of man is

GOD shall offer CHRTST, shall propound to marry His Sonne to you, you should refuse Him; consider the sinne and be humbled. And by this is

full of all unrighteoufneffe, and ungodlineffe.

Now to make use of it. And first, if this be the Condition of all men by Nature, then he that fees not this, hee that is not perswaded of it, he is deceived, he is an unskilfull, an ignorant man, he hath not yet his wit exercifed to difcerne betweene good and evill. And let him to reckon of himselfe. If this be the Condition of every man by nature, and yet G o D hath not opened the window for him to fee it, and to fland amazed ar it; he is, I fay, an unskilfull man, he is not yet enlightned, the true light hath not yet shined unto him. For when Goo enlightens a man truly, it workes such an alteration as was in them, in Acts 2. It has were pricked at their hearts and were amazed, at that, which before, being as other men, they faw not. or are and they are done but my brack

The ignorance of those that know not the corruption of nature.

Ads 2. 37-

Double dispofition in men.

Il So that you may observe adouble disposition in men; one is a complaining, a felfe-accusing disposition, when a man is apt to complaine of himselfe. and can never find too much fault with himfelfe, delights in the exactnesse of other mens conversations, loves that doctrine which is selfe-separating, wonders at his owne corruption; fo that no man can fav to much against him, but hee can fay much more against himselfer This is a good signe, and such a condition was in Jesia, when his heart melted, and in Paul, Romin where you may fee how he complaines of the

abundance of his Corruption.

But there is another excusing disposition, when a man fees nothing amiffe in himfelfe, that will not have any fuch doubts made betweene man and man. and that for his owne part, he will not be shur out of the number, but answereth for his owne righteous. neffe, that he is rich, and increased in goods, when indeed he is naked, and poore, and milerable: I fay, this is an ill figne that thou halt not yet received the HOLY GHOST, that thou art not yet partaker of the righteoufnesse of CHRIST, for the HOLY Gubste will first convince thee of sinne; and if thou are not so convinced, it is a figne thou hast not yet received that righteoufnesse; and know this, that in all the Saintsuin all to whom Go p hath revealed Himselfe, you shall finde this disposition, to complaine of themselves. How abundant was it in Da. wid ? Hee was ever complaining that his finnes were more than the hines of his head. Asin Plat 19. Who can under handhis faults? Add my finnes are too heavie for me, and they are gone over my head : Hee is fill com-

Theignorand

udi ilodi lo krow northe

to noisquinos

natule.

P54,1,9-33A

SER HIL

complaining of himselfe. And what is the reason? It was because a veine of cleare light shone into his heart. Others have but a common Illumination. and there is a great difference betweene a bright beame that she wes the smallest more, and common light. Another may have light to fee great deformities, but not to fee motes: thou mayft have a common light, and mayeft carry it to hell, for it is no better than darknesse. Therefore know, that if thou hast not in some measure been perswaded of all these Truthes, the righteousnesse of CHRIST is not yet revealed to thee; for this is Go p's method, first Hee reveales His wrath against unrighteousnesse of men, and then discovers the righteousnesse of Christ by faith. And if this be not done, if thou are not throughly humbled, so that Goo bath opened a crevile of light to fee this corruption of Mature 16 as to abhorre it in thy felfe, and to beevile in thine owne eyes, to be much humbled for it hof to hang downe thine head for a day, but to take it to heart in another manner, Pconclude, thowart not a man enlightned, thou are an unskilfull, an ignorant man, and youknow what condition that puts a man into.

Secondly, if mens natures be thus full of Corruption, even the Saints themselves, then godly men may make this use of it, to learne to prise I E s u s C H R I S T: Doe you make this use of the Table we have drawne for you to looke into, and to fee the multitude of your fins, and the Corruptions of your natures, to learne to prise I E s u s C H R I S T: For you must take this for a rule, no man will ever know the length, and breadth, and depth of G o p's mercy

Vse 2. To prife Christ more. SER. III.

mercy in I s s u s C H R I s T, and His love there in, unlesse he first know the length, and breadth, and depth of his sinne, and this use you must make of all these explications. To see the greatnesse of sinne is of much use to the Saints, that they may know how much they are beholden to God; you will never see how God's Grace hath abounded towards you, if you doe not see how your sinnes have abounded towards God: Labour to see it, that you may love much, because much is forgiven you, that you may prise Christ T much, and be brought much more into love with Him. That use the Saints should make of it, and it will be profitable. And they that receive the Sacrament should specially consider of it.

When they came to the Passeover, one of the chiefethings they were directed to doe in that Gere-

mony, was to remember their bondage.

Againe, looke on the concomitants of the Passe. over; their sowre herbes, their going in haste, their staffe in their hand. Againe, the passeover it selfe; their sprinkling of bloud on the doore-postes, all was to put them in minde of their misery, and their deliverance, which was the onely way to magnisse His mercie.

So in this spiritual freedome, remember your bondage, the sinnes you have committed, your Condition by nature, that you may learne to magnific your freedome by C H R I S T, and give G O D the praise of it, to magnific and love Him, with all your heart, and strength: The more you doe this, the more it will enlarge your hearts, to know the

love

love of C H R I S T, which paffeth knowledge. SER. I Of many wayes to know which, this is one, and a Principall One, even to know the greatnesse of your finnes.

The third and chiefe use of all the rest is this: This Corruption of Nature, this abundance of Corruption which hath beene shewed to you, should

drive us to Chrift.

And that is our end, we doe not preach damnation, our end is Salvation. Therefore we would have men to know their condition, to know that they be in state of death. For that, that keepes men from comming to CHE IST, and the reason that so few are faved, that so few take the Gospell, is, they are not poore in spirit.

And why are they not for

Because they see not their finnes.

And for this cause wee have beene thus long in opening this point, that you may know your felves. And this I dare fay, If you did know your felves, if God had kindled a light within, whereby to fee your Corruptions, you would not fland cheapning the Kingdome of heaven as you doe; you come now in a lame, and remisse manner, but you would then come and give all that you have for it, and goe away rejoycing, and thinke you have a good bargaine.

God should not then deny you, you would wre-Ale with Him, as Iscob did, and give Himno reft till you have obtained a bleffing. This would awaken men out of their dead fleepe of fecurity, as that is the condition of every man by nature as

V[3. Chrift.

Object. Anfin.

That the Nature of man is full of

SER.IIL

hee is finfull, to hee is fecure, hee confiders not his

Therefore, to all that I have faid, you must adde fomething of your owne; what I have faid, is no more able to thew you the finnes you are subject to. than a little Mappe is to shew you the whole world, it doth but point to the finnes you are subject to; as a point in the margent. The way to make it profitable, is to goe home to your owne hearts, to confider these things particularly, to see how your minde, your Conscience, Will, and Memory is out of order, to consider how you have offended in thoughts. in words, and in actions, by finnes of Omiffion, and of Commission; and by that meanes you shall reade your Natures in your hearts, and make what I have faid profitable to you. And doe not thinke you may goe too farre. Doe not thinke we wrong your nature, in faying it is more guilde than it is; for we doe not fo: I may boldly fay this, Take that man that thinkes worst of himselte, he is worse than he thinks himselfe to be; and that I may not speake without Ground, looke upon the first Epistle of Saint John, the third Chapter and the twentieth verse, If our Confcience condemne us, G O D is greater than our Conscience, and knowes all things . That is, the Conscience of man harh some light, but what is it to the eye of GoD? To the light that is in Him ? And lo much as His light is greater than ours to much more Hee fees what is amile in usu The beart faith Ieremie, is deceitfull above all things, who can know it ? There is a depth of evill in the heart. which comas can fearth it is decentally and plas talfe

1 Iohn 3. 20.

all unrighteousnesse and ungodlinesse.

79 Ser. 111.

false glosses on things, to hide them from our eyes.

Therefore doe not thinke thou canst exceed, but labour for thy Humiliation, to see all these things in a greater measure in thy selfe, than as they bee here described, and that not nakedly, but with all

Circumstances.

The end of the third Sermon.

Cisalantai



SERMON

VPON

HVMILIATION.

ROMANS 1.18.

For the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, which with-hold the Truth in unrighteousnesse.



ND this is a thing we are very unwilling to doe, for the Medicine shewes the disease. The Apostles taking of so much pains to perswade men that they shall not be saved by their owne righ-

teousnesse, is an argument, that it is an hard matter to perswade them. It is the hardest thing in the world

SER. IV.

to perswade a civill man that he must not stick to his owne righteousnesse, till God Himselse puts His hand to the worke, for it is not in any mans power to convince him of his sinne, or of the deficiencie of his righteousnesse. Therefore that use we should make of all that hath been said, to see the necessity that lyes on us to goeto Chars, and that there is no salvation without Him.

To quicken our desires ofter CHRIS Γ. Now to make this Doctrine more effectuall, to awaken you the more, to rouze men out of that fleepe, wherein they are by nature, wee will handle these two points:

First, that the aggravations of sinne are more than

the finnes themselves.

Confider.

Secondly, wee will take away all excuses, that so every mouth may be stopped, and when these two are done you will have much adoe to finde any flarting-hole to keepe you from comming to CHRIST. For that is our End; And these are very necessary: For though you doe confider in your felves all the fins formerly named, if it be done negligently without the Circumstances, sinne is a sword without an edge, the Circumstance is that that gives it an edge. that sharpens fin, that makes it fit to wound us : And fecondly, if the fword be never fo keene, and sharpe, and yet we be forced to keep it off, it will not wound us: Therefore wee will, I fay, in the second place, take away the excules, by which men fence them. felves, and decline the stroke of truth, decline this wound of the Law: And to wee will conclude this point, and haften to the reft.

Por the first, to make all you have heard before

effectuall.

I. The circumstances that doe aggravate fune.

I. The Majelty offended.

2. The affection wherewith it is committed.

r. Harred of GOD.

Rom. 1.30.

effectuall, we will adde the Circumstances, which is a thing necessary, for true is the Schoole-mens rule. that in morall things, the circumstance is more than the thing it felfe. Many times in naturall things, accidents are nothing in comparison of the forme ; but. In moralibus (as they say) circumstantia plus valet quam forma: For it is the circumstance by which an action lookes, if you looke round about it, and fee all that borders on it, it will aggravate, and make fin out of measure sinfull. To run thorow them briefly.

First, consider this circumstance in fins committed (I speake of the corrupt nature of man) thatevery fin committed against Gop is not only an offence committed against to great a Majesty (for I will not stand to enlarge that Circumstance, that the sinne is greater, as the person is greater, against whom it is committed) but confider the affection with which you commit it, and you shall findeall this in a sinne

committed by a naturall man.

First, an harred of Gop in the fin, They thinke they love Goo; but if it be fo, what is the reason that word is put in, Rem. 1.30. where the Apostle speaking of the rebellion of mankinde, he reckons up particularly, that which here he puts up in the groffe, in the generall, Haters of GoD. You will fay you doe not hate Go p; but let me aske you this question Wouldest thou not live at liberty . Wouldest thou not have that removed which restraines thee? Couldest thou not wish that there were no such strict Law, as Goo's Law is Couldeft thou not wish that there were not any Judge to call thee to account? Every natural man had tather bee at liberty, hee

SER. IV.

Rom. 5.10.

2 Deniall of God.

Tit I.ult.

Thoughts reflect. Thoughts direct. wishes with all his heart that there were no such God, no such Iudge. Now if thou wishest God were not, certainly thou hatest God; when we wish a man not to be, to be taken out of the nature of things, out of the substitute of being, this man we properly hate; and thus every man hates God. Therefore, Rom. 5.10. the Apostle speaking generally of mankind, sayes, When you were enemies. It is the condition of every man, he is an enemie to God, and sins out of enmity, and what obedience he performes is out of a salfe servile feare; that is the first.

Secondly, that is not all, but hee denyes God, dethrones Him, and fets up another god; naturall men little thinkethey doe lo when they follow their Co. vetoulnesse, Lusts, Honours, Ambitions, they little thinke they doe it; But they doe, Titus 1. ult. They professe that they know God, but in their workes they deny Him. When they are charged with this, that they thinke there is no God, and told of the greatnesse of the fault, as it is the greatest treason to deny the King to be the King, this Atheisme every man is ready to disclaime, he thinkes it is not so with him : But I befeech you confider there be two kindes of Thoughts in a mans heart, some we call reflex thoughts, when a man thinkes a thing, and knowes that be thinkes it. other we call direct thoughts, which are in the heart. but a man knows it not, and these must be found out by the actions, for they are discovered by the troits. But God that knows the meaning of the fpirit knows likewise the meaning of the flesh: Now, faith the Text they proteffer bey know Him; but indeeds they deny Him, that is, in truth they deny God, there bee certaine certain direct thoughts which have not fuch reflection in the heart of every natural man, by which hee denyes God, for he honours not God as he ought, he denyes the Power, the Omni-prefence, the Iustice, and Omni-science of God, and if you can see this in his workes, you may say, there be such thoughts in

Object.

But you will object; every man thinkes there is a

him, because he lives as if there were no God.

Answ.

GoD!

It is true, there is naturally some light in them; but where there be two different Principles, there be two different Conclusions, there is some light planted in them that teaches that there is a God, but take the darknesse that is in their heart, set asside from this light, there is nothing but Atheisme, hee sets Go D asside, and puts up something else in stead of Him: some make pleasures their god, some make their riches their god, some make their belly their god, &cc. But we cannot stand on this.

3. Despising of GOD.

Thirdly, they despite God in the commission of sin; see it in the sin of lying, wherein a man respects man more than God, and so despites God; hee cares not though God knowes it, and is a witnesse to it, and so it is an injury to God, a contending with God. We little thinke it is so, but see that place, I Cor. 10. 22. the Apostle speaking there of one particular sin, that is, of eating meat offered to Idols, saith, Will state continue to doe it. Will you provoke God to jealouse. Are you stronger than He? It is as if you set your selves against Him of purpose, to doe Him an Injury. And the seasses that is the sirt Circumstance.

1 Cer.10. 22.

SER. IV.

a. That it is against Knowledge.

Rom. 1, 31.

A fecond Circumstance to aggravate fin, is, when it is committed against Knowledge, and indeed no circumstance does it morethan this, that a man fins against the light he hath, when hee knowes it to be a fin, and (it may be) bethinkes himselfe of it, and yet commits it. You know how it is with men; An offence committed, aninjury offered to a King, after Proclamation, comes to be a rebellion, because his will was made knowne. And fo it is with God, when He hath revealed a Truth to me, that I know this to be a fin, and am convinced of it, and yet goe on in it. this alters the nature of a finne, it is not now a bare transgression of the Law, but a Rebellion, and so God is provoked in an high degree; for in a finne against knowledge, there is more harme, more disobedience. more presumption: If a Prince be in a place where he is not knowne, and findes not respect surable to his worth, he matters it not, he will not take it amiffe. for he is not knowne, but if he be knowne, and taken notice of, and yet neglected, it is great dif-respect, and taken for a great offence. So when men finne against light given, it aggravates in exceedingly. As in the one and twentieth verse of this Chapter, this that the Apollic laid to the charge of the Romans. ated their fin they knew Go D, but they glo-Him not as Goin, as if hee had faid, # you nor knowne Him, it were another cafe; but to now Go and not to practife according to knowledge, to know God, and not to glorifie Him as God : this God will not take in good part, it shewes you are finners, and in a condition of death. Therefore in Att. 17. 30 faith the Apostle, Therimes of Ignorance

Ads 37.30.

ry one to repent, that is, when the Gentiles walked in their owne wayes, before the Gospell came, before God published and made knowne His will. He winked at it. but now regards it, not a yeare nor a day shall now paffe without an account for it; the Axe is now laid to the root of the Tree, He will defer no longer, He will take it no more as He did heretofore. Therefore the Apostle S. Paul, I Tim. 1.13. faith. I was a

persecutor, and blashemer, but am received to mercy, because I did it ignorantly. Why doth he adde that ? Because if hee had had knowledge, and so had done it wittingly, and willingly, his fin had been out of meafure finfull, and exceedingly aggravated it. Therefore Daniel tels Balthazar (as an addition to his fins) Thou knowest all this, and yet haft not humbled thy selfe. if thou hadft not knowne it, if thou hadft not had an example, iffichad not beene revealed to thee, thy fin had beene so much the lesse, and perhaps God would have suffered thee to live, but thou knowest all this, and yet didft not humble thy felfe. But of all places, take that in Rom. 7.13. Was that then which was good,

made douth unto me ? Go D forbid : But finne, that it might appeare fin, working death in mee by that which is good: that fin by the Commandement might become exceeding finfull. The meaning is this, When a man knowes that the Law of God discovers this and that to be a fin, if he commits it, his knowledge makes it our of measure shfully The same Irregularity may be in others, the same sin may in it selfe be as great in another that knowes not the Commandement, but

1 Tim. 1. 12.

Rom.7.13.

the knowledge of it makes it to exceed in greatneffe; G 4

SER. IV.

Acts 5.9.

Rom. 2.9.

3. When it is done without Temptation, or with small Temptation. for when a manknowes the will of God, and yet fins against it, it is a refisting of the Holy Ghost, and such fins offend God more, than the fins against the Father and the Son, for the Holy Ghoft enlightens, and when one is once enlightned, there is a great contempt against the whole Trinity; and therefore when a sin is fully against the Holy Ghost, it is never forgiven. Take heed of this refifting of the Spirit, of this temp. ting of the Holy Ghoft, for fo it is called, Alls 5. 9. As any man hath more knowledge, hath beene more instructed, so it addes the more to his fin, Rom. 2. 0. Tribulation and anguish to the Iew first, and then to the Greeke; for the knowledge of the Iew was greater than the knowledge of the Greeke: So that as any man hath more light, hee hath fo much more condemnation, his fin is fo much the more out of meafure finfull: they that fin only against light of nature. their fin is so much the lesse, because they had but that one Law, and so not so much light. The lewes that had another light above the light of Nature, are funk deeper into fin than the meere Naturalist, and so are in a more miserable condition; but we that live under the Gospell, fin against both the former Lawes. and against the Gospell too, which makes our finnes the greater. And this is a Circumstance that should much humble us, as for generall fins, fo for particular fins, when they are committed against knowledge.

A third Circumstance, is, when fine are committed without Temptation, or with lesse Temptation, but when they proceed meerely out of the perversenesse of the wil, for when the Temptation is lesse, the sinne is greater; Quanto major facilities non peccandi,

tanto

SER. IV

Difference in finnes.

tanto majus peccatum; When the fault is onely in the wilsbeing amisse, it is a sinne that exceeds: and that is the case of many natural men. As for example, suppose the will be right, and the affections be well ordered, and the understanding only bee ignorant, this we call a fin of Ignorance; and that is a circumstance which rather leffens a fin fimply confidered. Secondly, suppose the understanding be right, and the will well disposed, but passion transports a man, this is a finne of Infirmity: But when the understanding shall informe, such a fin is a fin, and no violent passion be stirred up to transport the soule, but the will neverthelesse chuses it, this I call a sinne without Temptation, and this Circumstance aggravates sin, because there is more will in it, and it is much to have the wil ftirring in a fin: Therefore, Heb. 10.26. you shal find Hebr. 10. 26. this expression. If we fin wilfully after we have received the knowledge of the Truth, there remaines no more Sacrifice for fin. It is true, he speakes there of the fin of Apostacie, but marke that word, If wee sin wilfully, that is, if the will have much to doe in it, when the other faculties are rightly informed, and well fer, when there is no Temptation, no refistance, it is an ill figne that the fin is out of choice. It is true, a man may have his minde fet the right way, and yet a gust of wind may come, and carry him out of the way; but when the wind is still, and the Sea calme, and there is nothing to trouble him, and yet he turnes the Rudder the wrong way, and aymes at a wrong haven, hee now sinnes out of will and perversenesse. There are many finnes of this nature, as fwearing, when there is no Temptation, when the Vnderstanding

SER. IV.

ding knowes it to be a fin, and no great affection is stirred up, but men will doe it because they will doe it. So, ordinary neglect of the Sabbath, which can have no violent Temptation to carry a man to it. So neglect of hearing the Word, and Prayer, (I speake not of fals through infirmitie.) So the favouring of fin in others, as also scornefull and corrupt speeches, tending to the differace of holinesse and puritie of Conversation. These be sins out of choyee, which a man is not transported to, not carried to, through any violence of passion: It is one thing for a man to fell himselfe to fin, as Ahab did, and another thing to be fold under fin, as Paul; it is one thing to goe into Captivity, another thing to bee led thither with a kind of overruling violence: for in such case the most upright-hearted man may be miscarried, when sinne shall get on the hill of passion, when it shall have the wind of him, and stand on the higher ground, hee may bee foiled; but when a man shall bee on even termes with finne, when it shall have no such advantage, but a man is every way himselfe, and yet then fin against GoD, this aggravates it exceedingly, for he doth it not out of passion, but in cold bloud, and out of choice; and when he chuses to finite a feare full thing. When it is with him, as S. Angustine speaks of himselfe, who when he had Apples enough, yet out of delight in the action, hee would goe to an other Orchard and rob that, without Tempration, because he would doe it. So that there is difference betweene a manthatis over-ruled, and overcome out of violence and passion, and a manthat seekes company and occasions, and incentives to whet and quicken

4. When it is done against Vowes and Covenants.

Galath. 5.3.

Ezek. 16.32.

quicken his lufts, that fo he may have more pleasure and delight in it. Let those that are guilty consider this Circumstance.

Fourthly, finning against Vowes and Covenants made with Go D, aggravates finne; for Go D hath faid He will require our Vowes, if a man have covenanted, Go p will either have the thing done, or elle He will furely punish the party for breaking it, it is a thing He will not omit. Now befides particular Vowes and Covenants, confider the generall Vowes we entred into at Baptilme, befides those which wee have renewed at the Sacrament of the Lor D's Supper: Gal. 5.3. When a man is once Circumcifed, hee is bound to keepe the whole Law : So he that receives this Sacrament, binds himfelfe in a folemne bond to keep the whole Law: now it is usuall, that after men have received the Sacrament, we see no alteration in their carriage; if they were given to swearing before, they fweare still, if they were given to ill company, to vaine and idle courses, they continue the same still, and thinke the fin the fame; but they are deceived in that, for fin after Covenant is greater than it was before. Ezek. 16.32. Sin is there aggravated from this reason, saith the Prophet, Thou hast beene an harlot, as a wife that commits adultery, that taketh strangers in flead of her husband. As if he had faid, Thouart married to mee in holinesse and righteousnesse, and so thou playest the harlot as a wife, and that makes the fin out of measure sinfull. And it is true of particular vowes, that you may judge aright of fin, and know the greatnesse of it.

Lastly, sinne is aggravated from the meanes you

have

6. When it is done against much meanes. lcr.5. 32.

Ier. 5.3.

Hof.4.14.

have to refift fin, confider how many meanes we enjoy, and yet profit not by them. The mercies of Go D should draw us to Him, Go D expects a returne of that fruit at our hands; and yet (as the Prophet complaines, Ier. 5.22.) You have not faid in your hearts, Let us feare that Go D who gives us the first and latter raine, and keepes for sus the appointed times of harvest. As it hee had said, God expects this at your hands, He gives the first and latter raine for this end, that you may remember Him, and thinke of Him, and when we fay not in our hearts, Let us teare that Go p that doth this and that for us, God takes it amisse, for His bountifulnesse should lead us to repentance; and therefore the despising of it must aggravate fin. So after Corrections (as no man can fav he hath had no correction) a fin is much aggravated. Therefore, Ierem. 5. 3. it is complained of, I have frucken you, and you have not forrowed; I have wounded you, but you have refused to receive correction. As if he had faid, This is it Go p takes exceeding ill at your hands, and it shewes that your rebellion is come to a great height; He hath smitten you, and you have not forrowed, that is, you have not taken the fin to heart, that hath caused this smiting. Therefore He is angry, as Hof. 4. 14. I will visit your daughters no more, &c. because they have not profited by what I have done alreadie: that is the meaning of the place. But chiefly, and of all the rest of His mercies. He will not beare the contempt of His Word. I will name but one 2 Chro. 36. 15. place, 2 Chron. 36. 15. faith the Prophet there, Irofe early and fent my messengers, but how did you carry your selfe towards them? You mocked my messengers, and de-

(pifed my Word, till my wrath rose against you, and there was no remedie. As it he had faid, When a man once comes to this, that when Go p shall once speake in His Word, shall declare His truth, shall make known fin and call him home by the Gospell, but hee shall neglect it, take no good by it, not suffer it to worke on him: Now there is no remedie. What then? The wrath of Go p rifes against him, and then comes destruction, so that it rifes not the second time : so that as Gop hath hewed you more mercy, fo are your fins more. Doe but think what an unreasonable unequall thing it is, that you should take so many mercies, health and wealth, from His immediate hand, and yet never fo much as thinke of Him, never worship Him, nor seare Him, nor take His mercies to heart: How many tafte of His goodnesse, and yet continue to despise Him, and not to bring forth fruit by His Word? which is no finall thing.

And so much shall serve for the aggravations of

finne

Now wee will come to take away the Excuses. And first, every man is ready to say, Though I faile in many things, yet I hope my meaning is good, I have as good an heart as another man, though I make not such a sew.

But I will askethee this briefe question. Whence come thy evil words? Oc. are they not fruits and buds that proceed from a sap within? When sparkes fly out of the Chimney top, shall we not say, there is a fire in the house? If wee see evil words and actions, shall we not say, the corruption is greater in the root, than in the branches?

our defires after Christ, take
away the Excuses of sinne.
I. Excuse.
Good meanings.
Ouest.

2. To quicken

Thou

2. Excuse.

Badnesse of

Anfw.
Aggravates

Marth. 15.19.

Thou wilt excuse it, It is my nature, and I hope I shall be excused, and that God will not deale so hardly with me, He knowes I am slesh and bloud, and the strength of my nature.

Well, I will adde fomething to that I have formerly faid, it being a point hard for us to beleeve,

and to make use of.

I say, the badnesse of thy nature is so sarre from excusing thy fin, that it exceedingly aggravates it. I have shewed many reasons, and will now adde these source, and then it will be evident to you.

First, whereas you thinke your since is excusable, because of your natures, you must know it is most strong, and violent, and stirring there; for I will aske you, whence come your sins? It is answered, Matth. 15.19. Out of the heart comes Adulteries, Fornications, &cc. And if out of the heart, is it not thence as from the cause, the Principle? Are they not mined there? And is not every thing strongest in the Cause? If the Dough be sowre, how sowre was the Leaven? If so much ill be in the fruit, there is much more in the Parents of that fruit.

Secondly, as it is fit ong in the heart, so it is much more abundant there, that phrase expresses it sufficiently, Out of the abundance of the heart the mouth speaketh: As it our Saviour had said, There is some evill in the tongue, but it is aboundant in the heart: so that, take any simull action, it is a dish of water taken out of the Sea, or like a drop taken out of the fountaine, for there is an abundance, a sea of corruption within.

Thirdly, confider that fin in the heart is a fpring, and therefore an actual fin that is exceeding hainous,

3

is

Actuall finnes should lead us to fee original,

is not fo much in Go p's fight, as a finfull lust that is in the heart, because it is a Spring, and therefore is vertually more than a great Pond : I fay, vertually more, for it doth more. Take a great vast fin, it is a broad Pond that vanishes away as every action doth. but a luft within, is fruitfull, it is a spring of fin, and therefore is in efficacie more.

Fourthly, the last consideration is nearethis, and that is, fin in the heart is permanent, the poilon of Corruption remaines, the actions passes, but the finfull disposition continues in a man, that when Go D lookes on him, He fees him as an hatefull person, He lookes on him, as wee doe on Toads and Serpents. for his very nature is bad, and that continues, and in this regard exceeds fin in action. This I fay that you may make this use of it. When you meet with any particular finne which appeares hainous, let it be as a River to lead you to the Sea. When you fee a fin of coverousnesse, of vanity, of wrath, of uncleannesse, ter that lead you to the heart, and conclude, that you have an uncleane heart, a contentious heart, a covetous heart, a rebellious heart. This use David made of his murder, and upon that occasion he was brought to conceive aright of Originall fin, which perhaps, he never so considered before, Pfal. 51.4. In fin hath Pfal 51:4. my mother conceived mee; the greatnesse of his finne made him breake forth in that manner, Against thee have I finned, that amazed him, it made him to know what Originall fin was, whereof this was but a fruit, and being the fpring it must needs have more efficacie. If a man finde any pride in his actions, let him looke to his heart, it may be Go D hath left him to

fuch

2 Chro. 3 2 3 1.

Rom.g. 32.

fuch fals that he may fee what is within; as it was with Hezekiah, 2 Chro. 32.31. For this cause Go D left him to try him, that He might know all that was in his heart, that it might be discovered to Him what an heart he had. The Apostle speaketh, Rom. 9.22. 23. (a place very confiderable, for it may helpe to humble us) of veffels prepared for honour, and of veffels prepared for wrath, and destruction : the vessels be of two forts; those for honour, they have a fashion peculiar to them, which when you fee, you may fay, this is made for fuch a purpole, and in other veffels you shall see another fashion, and may say, This is not a vessell of honour, but of dishonour. So looke on thy heart, see how it is framed, and when thou feeft the fashion of it thou mayest say, for ought I fee, my heart is framed, and fashioned to destruction. This use wee should make of our nature, it should be so farre from excusing sinne, that it should aggravate it.

The third excuse is; But wee live in times of the Gospell, and Gob is full of mercy, and will not deale with us now, as He did with them in the time of the Law.

Will you make Goo all luflice : saviano

I answer, and shew that there is a great deceit in this, out of that place, Matth. 5. 20. Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, you cannot enter into the kingdome of Good This is spoken to them that were under the Gospell, for He saith, Isay unto you, &c. The meaning is this, The Pharises did many things, they kept the Law in a great measure, and thought to be saved by it, but

3. The times are times of the Gospell, not of the Law

Object.
Answ.
Matth. 5.20.

except

except you doe more than that, you shall never be faved. As for example, in the fequele of this Chapter He names foure particulars: The Pharifees fay, Thou Shalt not kill; but that is not enough: I fay, Thou That not be angry unadvifedly. Againe, they fay, Thou Shalt not commit adultery : But I lay, If thou cherishest any luft, though thou never commeft to act it, thou committest adultery. Againe, the Pharifees fay, Forsweare not : But I lay Sweare not at all, but let your yea, be yea, and your nay, nay; for what foever is more than that, is evill. Let them that sweare, By Faith and Troth, confider this. Againe, the Pharilees fay, An eye for an eye, and a tooth for a tooth. But I fay, You shall doe good to them that hurt you, and bleffe them that curse you, and except you doe this, (which is more than the Pharifees doc) you cannot enter into the Kingdome of God. You that think your condition fo good, because you have a new Priest hood, a new Inbile, a time of liberty, I tell you, except you yeeld an Evangelicall obedience to all I have now named (which are but some of many more) at all times, and in every particular, although you live under the Gospell, you cannot bee faved, for otherwise the Publicans and Pharisees can doe as much as you, and you must doe more than men can doe by nature, you must do something that is fingular, and above the reach of Nature, you must strive to perfection, labouring to bee like your heavenly Father. So much for that.

The fourth Excuse is. But wee doe many things that will ballance our finnes, although we doe some things amisse, yet we doe many things well, we give Almes, receive the Sacrament, it may be, wee come

object.

4. Excuse.

The good things we doe will ballance the evill.

to Church diligently; and thefethings, in their conceits, ballance their fins; and though they finne, yet they aske God for givenesse morning and evening, and their fins are not so hainous, as if they had done no good at all, and for this they thinke God may deale better with them.

Answ.

Iames 2.10,

But it is true in this, as in your Law, Stoppage is no payment. When a man doth fomerhing that God commands, and leaves other fome undone; let him know Go b requires a perfect obedience ro every Commandement, Jam. 2.10. He that keepes the whole Law, and failes but in one, that is, omits one duty, be is guilty of all. If that be fo, then every buth can frop but one gap, you have no more than was your duty. If you could doe fomething superfluous, and more than Go b requires at your hands, it were fome faristaction. But if there bee other finnes wherein you spare your selfe, and would have a little more liberry, you would not be fo ftrait laced in this feeing. I say, Go p requires an exact obedience to all, all that you doe is nothing. It matters not how much you doe, if you faile in one, though you be carefull to doe all the duties of new obedience, fo that there is no Commandement but thou endeavourest to performe ic to the full, yet if there be one thing wherein thou takest liberty, it is enough to condemne thee.

Object.
5. Excuse.
Others are
worse.
Answ.

Againe: But I hope I am not so bad as others; I am free from many fins, wherewith others are tainted; and I have many good things in mee, that they want. To this I answer briefly, and so will passe from it: First, thou mayest deceive thy selfe much, in thinking thou are not so bad as others. Are not thou

Rom 3.18.

thou cut out of the fame peece, and made of the fame Sen. IV maffe, the same clay ? Hast not thou the same nature that other men have? And what is the reason thou runneft not into the same outrages that others doe ? Not because thy nature is better, but because thou art more restrained. A Wolfe that is tyed up, is the fame with the Wolfe that doth all the mischiefe. This therefore know, that every natural man is restrained by by-respects. That rule is generall, Rom. 2.18. They have not the feare of Go D before their eyes, when he would have a reason why the nature of man is so bad, having spene the former part of the Chap. ter in reckoning up the fins to which it is inclined, he gives this reason, They have not the seare of Gos before their eyes; all are alike in this, one is not more reftrained than the other. The difference of restraint is in regard of outward actions, there is no new fpring of Grace in them, as is in the Saints. Againe. for thy Vertues, take heed thou deceive not thy felfe, for thou must know there be naturall vertues that imitate those which betrue, and are very like them. as the Brifton stone is very like the Diamond, yet there is great difference, one is a Pearle, the other is only a thining stone: So I fay, naturall vertues may be very like true, but in God's fight there is a great deale of difference. For example, two men may come to die One man is not afraid out of a Rupidity of spirit, and on falle grounds may bee as fecure as another, that hath peace on the best grounds, and this imitates true faith: So a man that is naturally meeke, may carry it better than one that hatherne meekeneffe, theretore it is hard to finde the difference; burif you look

to the principles whence they come, the masters whom they serve, you shall finde, they may be good all the way, but not at the journeyes end, they have an illscope, they aime at a wrong marke: Let them have what they will; Circumcision, nor Vncircumcision, availes nothing, unlessethey be New Creatures, else God regards them not. And so much shall serve for Excuses.

Means to arme us against these Excuses.

ord.

1. The Word. Ier. 23.29.

2. The spirit of bondage.

Now adde this to the rest, labour to aggravate your sin by removing of the Excuses which the nature of man is witty to invent; use the ordinance of God which He hath appointed to humble you, and to worke these things on your hearts, and that is His Word, Ier. 23.29. Is not my Word as fire, and as the hammer that breaks the stones? The scope of the place is to shew the power of preaching the Word purely. what is the chaffe to the Wheat ? You shall know my Word, and diffinguish it from the word of men. my Word when it is right, is as a fire which melts and thawes the hearts of men, and as an hammer to breake their ffrong and ftony hearts: Come to the Word powerfully preached, as it is in its owne nature, delivered in the Evidence of the Spirit as it should be, and it will be a meanes to soften the heart. and breake thy stubborne spirit, as an hammer and fire, not suffering thee to be at rest, untill thou commest under the power of it.

And it with this thou art not satisfied, goe one step further to the Spirit of God, thou must have a spirit of Bondage, elle thou canst expect no power. All that we have said in drawing this map of sinne, in adding these aggravations, and removing these excuses,

is

How it werketh this in a man?

is nothing, if Go p give nota spirit of Bondage to cause you to feare, for it is that that makes the Law effectuall, as the Spirit of Adoption makes the Gofpell, no man without it can fee finne with a faving.

and feeling fight.

But how doth it workethis effect in a mans heart? Not by making him feare God as a flave, for that the HOLY GHOST will not doe; therefore that is not an A& we can attribute to Him, but my meaning is, The Holy GHOST by the spirit of Bondage enlightens a man to fee his fin, and the fentence of the Law against it, and to judge of his estate with a grieyous judgement, and when he fees things as they are, he knowes and feeles the bondage he was in before,

though before he felt it not.

I fay, the Holy Guos renlightens us, which enlightning discovers to us, and convinceth us of finand then we looke on the Law, and there finde, Carfed is he that continues not in all thefe Commandements to doe them. Then observing our hearts, and seeing how farre wee are from that recliende the Law requires, our spirits begin to feate, like a man in bondage, that is thut up in prison, and in danger of his life: therefore, as for the Word, so labour for this Spirit; the Word is a sharpe sword, but how can it wound us without an arme to handleit : And when you have done that, you will cafily docthe thing I have exhorted you to doe, that is, you will then come to CHRIST, you will not fland to cheapen the Kingdome of God, but you will buy it, though you give all you have for it, and yet will thinke you have a good bargaine; you will not fecke the King-

H 2

dome

Galat.3.8.

Philip. 3.9.

dome of Go p in fuch a lazie, and laxe, and remiffe manher, as you were wont to doe, but will take it violently. And if you come to Go p after this man. ner, if you be driven out of your felves, and fee what your owne rightcousnesse is, that it will not serve your turne, and therefore feeke for a righteoufnesse at His hands, you may bee fure Hee will hot deny you. You may fee what S. Paul faith, Galat. 3. 8. That you may be affured, that feeking you shall obtain, faith he. If an Angell from beaven preach another Gofell or if I my felfe (would doe it beleeve not the Angell. and let me be accomft . As if he had faid, I have made this truth known that you shall be justified by meere grace, without workes, that you are to come to CHRIST with an emptie hand, bringing nothing with you. If any man now flould question this Gospell, and think to being something of his owne, and will not flicke to this cleare promife; nay, if an Angell come from heaven and contradict it, let him be Then observing our hearts, abstructs

This is the true Golpell, and you may believe it. If you can therefore doe as S. Paul did, Philip. 3. 9. That reckened all as droffe and dang, that he might bee found in C n n 1 s T, not having his owne righteouf, neffe of the Law, but that which is through faith in C n n 1 s T. That when you come to fee your condition, you defice the righteousnesse of C n n 1 s T with that earnest nesses that he did, when he reckoned all as droffe and dung, even his owne righteousnesse, which he know would not serve the turne. If, I say, thou tank thus goe to C n n 1 s T, knowing that no anteced true condition is required, but onely thirsting

for Him, being fully persuaded that thine ownerighteousnesse is sufficient, and having a saving and firme knowledge, That mans nature is full of all unrighteousnesse and ungedlinesse: CHRIST cannot deny thee, he will receive thee to mercy.

We will now briefly come to the next point, and

There is a revelation of wrath against all unrighteous-

neffe of men.

And that is another thing that will humble us, for there must be two things to doe it : one is to see our fins, to know that there is no worth, no excellencie, no worthinesse at all in us : And the second is, to have an apprehension of wrath due for a sin, and so his mifery under the same. Though a man be never so miscrable, yet if hee have a bottome to stand on, hee will not goe to CHRIST; but when hee fees his owne nothingnesse, and withall, that the wrath of Go D hangs over him, to that he must finke utterly, and that there is no way to helpe him, when both thele concurre, a man is humbled. Men may have one without the other: As the Scribes and Pharifees (O yee Generation of Vipers, who hath warned you to flie from the wrath to come?) they were fenfible of wrath, and had fo much to humble them, but they did not feethat viperous ferpenine evill disposition that was in themselves.

Againe, many men may fee their finnes, and acknowledge the infufficiencie of all they have, but they are not fenfible of wrath, Good hath not charged finne upon their confeiences, nor revealed His wrath; and therefore they goe on in a fenfeleffe man-

Dott. 2.

There is a Revelation of wrath against all unrighteousnesses of men.

H 4

ner.

Two things to be observed.

1. The certaintie of this wrath. Prince Are in

Proofes of it.

Rom. 2, 15.

3

ner, and are no more mooved with the other than flockes and flones.

Now the scope of all this being to bring us to CHRIST: I will runne over a few things, which may from hence be observed. I lay, There is a revelation of wrath from heaven against all unrighteousnesse. Wherein marke two things.

First, the certainty of this wrath, It shall come on all that are unrighteous: And secondly, what this wrath is; I will but briefly name the heads, and difpatch the point.

First, I say, there is a certaintie in it, for Go D hath revealed it from heaven, Rom 2.15. They had Thoughts accusing and excusing them, the light of Nature told them that they deferved wrath, Judgement frucke them with feare.

Secondly, it appeares by experience, there be many steps, many prints and Vestigia of the wrath of Go b in the world continually.

Laftly, by the Scriptures, Curfed be every one that continues not in the whole Law to doe it. And as the Law, fo the Gospell reveales it, CHRIST Shall come to judge the fecrets of mens hearts according to my Goffell. Nay, it is an old Truth delivered before the Scriptures, As in Indes Epiftle, Enoch preached, Behold the LOED Shall come with ten thousands of Angels, &c. And if this will not perswade, we will reafon with your little, for it is not needleffe to ftrengthen these common truths with reason, because wee are not convinced of them enough, which is the cause men live withour Gop in the world.

Therefore confider, if there be a Go p, He is not a negligent,

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negligent, an idle, or unactive God, for should be be such a God, hee must either be dead or asseepe. But God is a living God, and if so, then the administration of the things of this world is in His hands, now in that the maine businesse is to punish and restraine them that be evill, and to reward them that be good.

Againe, if there be a God, He will be feared and worthipped by men; but if Hee would not punish men for fin, if His wrath could not be kindled against them, for their provocations of Him, He should doe neither good nor hurt: and it is naturall to men to contemne that that can neither hurt nor profit them; and so He should not be feared.

Againe, if there be any God, He must needs be delighted in goodnesse, He must needs have a certaine inclination to that which is holy and right: and if so, then He must needs hate that, that is evill. If He love light, He must needs hate darknesse, if He loves life, He must needs hate death; and indeed love of goodnesse proceeds from hatred of evill, and hatred of evill arises from love of goodnesse; and if it bee so, why should not hatred be active, as well as love? Therefore, it is certaine there shall wrath come against all unrighteousnesses.

Secondly, what kinde of wrath is this ? In this wrath you shall observe three things:

First, there is a treasure of this Wrath, Rom. 2.5.
Thou according to the hardnesse of thy heart, that cannot repent, treasures up wrath.

Now in a Treasure you shall finde three things:
First, it is an heape, and there is still an addition
thereto, a man growes richer, and richer, saving shillings

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•

2. What this Wrath is.
Three things observable.
I It is a Treafure.
Rom. 2.5.

There is a Revelation of the Brath

lings and pence, and they fill adde to the heape. So God addes to the heape of His wrath, as men adde fins, He addes droppes to His Violl, and when the measure of our sinnes is full, then the Violl of His wrath is full, it is still encreasing. Let not a man thinke, that when he is over the shooes, he can goe no further, for wrath receives addition.

Secondly, Treafures are close, and covered, there

being no life of them for the prefent. It is therefore faid. Wrath is lowen for the wicked, as joy is lowen for the righteous, it lyes under the ground for a time: Therefore, doe not fay God is flacke, because you finde not His wrath prefently powred forth. It is not flacknesse, but patience: And if yourdoe of megligence fin, and God markes it nor, bur is patient towards you, and fuffers you, know that Hee will not Inffer that parience of His to be abused, but for every house that you spend after the commission of a fin, without returning to God, you shall fare the worfe. Revel 2.20. I gave her space to repent; and she did not; What then ? Therefore I will caft her into great tribulation. So that as God is angrie, and as His wrath encreates, fo it lyes hid for a rime,

Thirdly, there is an expence of Treafmes, in time of need they bring them forth, and use them fo doth God partly in this life, when Hee shall strive a man with deftruction, that shall quite sweepe him away, as He did Saul and Inday, parely and specially in the life to come, which is called the declaration of the just judgement of God, that shall then bee declared,

which is now for a time hid.

2. The power of it.

Secondly, as there is a Treasure of His wrath, so there

Revel 2.20.

there is a power of His wrath, Pfalm. 90.11. Who SER. IV. knowes the power of thine anger ? That is, it is not a wrath like the wrath of men, but a wrath that hath much power init; fo that looke how much Gop is fronger than man, so much doth His wrath exceed the wrath of men. Go b shewes all His power in executing His Iustice on the wicked: Therefore, it is faid, Rom. 9. 22. What if Go b, willing to fbem His Rom. 9.12. wrath, and to make His power known, endured with much long- fuffering the veffels of wrath fitted to destruction? That is, He will shew His mightie power in punishing them, as He shewes the great riches of the glory of His mercy on the Saims. Go b is knowne by executing Judgement, and the greatox fle of G o p is knowne by the greatnesse of the punishment inflicted. and you shall know Him to be an Almightie Gop as well in punishment as in mercy; there is a tranfeendent power exercifed in one as well as in the other : Therefore it is faid, Who knows the power of His wrath? You know the wrath of a King is great. because he is powerfull, and how much the power of Goo exceeds the power of a King, fo much His wrath exceeds the wrath of a King. It is therefore compared to a confuming fire that devoures all to the wind that breakes the Rocke in funder, and to an over-flowing River that carries all away with it. Confider G o therefore in the greatnesse of His power, for fuch is He in His wrath.

Thirdly, confider the fuddennesse of it, it comes fuddenly on men, and that makes it the more fearefull: If Go p gave warning, it were another cafe, but Hee surprises men before they be aware. It is

3. The fuddenneffe of it.

true

true that Damnation fleepes not, but travels as fast as thy felfe, and will meet with thee at thy journeyes end, but men know it not. Therefore, when you fee this to be your case: What makes you secure? You feele it not, you have no lense of evill, you live by sense, and not by faith. But consider, wrath comes fuddenly, which is enough to awake a man out of his fleepe of lecurity; for let him thus reason, If Go D meant to fave me, He would give mee no rest in fin. for whom Hee intends to fave, Hee afflicas beforehand, that they may not perish with the world, but those that will goe with the world He suffers to goe. That is a terrible faying in the first Booke of Samuel, the third Chapter and eleventh verse, speaking of Hophni and Phinese, faith God, When I begin, I will make an end and this is the sentence of all the wicked. It is small comfort that you are free, it being with you, as with them that be feldome ficke, that when they be ficke, for the most part die for it. When all things goe well with the wicked, then the wrath of God comes like an Earth-quake, which by reason of the winds being inclosed in the bowels of the earth. harh a calme preceding it; and so there is a calme in mens spirits, before the Earth-quake of God's wrath comes, and then it is as a theefe in the night, who comes when they be in a dead fleepe, and least looke for him: After this manner, comes the wrath of God on the wicked, as it is threatned, Prov. 1.27. There shall come on them sudden desolation, and destraction shall over take them as a whirle-wind, it shall furprize them on a fudden; and this may make them to tremble, when they confider that fin is attended

with

1 Sam.3.1 %.

Simile.

Simile.

PLOY.1.27.

with deftruction; when they fin, either God punishes SER. IV. them pretently, and then there is small cause of joy, for the bitternesse is more than the pleasure, or else He lets them alone, and there is nothing in the world worse than to thrive in sinne, for then destruction

will come fuddenly.

The use then you are to make of it, is, First, to Vse 1. teach you to fee what fin is, in that it hath the wrath of God for its Concomitant. We are apt to make a mocke of finne, we are ready to flight fin, and to lay it in the light ballance of Common opinion, and not in the ballance of the Sanctuary, and so we come to be deceived: Therefore this word, Revealed, must be marked; it intimates that we are backward to take notice of it; except the Lord reveales His wrath from heaven, and take us in hand to convince us of fin, to thew us our corruption in its owne colours, for wee looke on these things by a falle light.

Thinke with your felves therefore, what that must be which God punishes with eternall punishment. See what it is in the punishment of CHRIST our Surety, thinke what that is that brought CHRIST from heaven, what that is that cast those Angels into hell, to be bound in chaines of everlasting darknesse.

Againe, see it, as you use to see it in the day of Death, for then men are commonly awake, fee how it is then presented, if it be not then terrible.

Againe, judge of fin as men enlightned doe looke to holy men how they judge of finne; And, which is without exception, see how the Scripture presents sin with this Concomitant, the wrath of God, as an evill, and bitter thing. See the Propher Ieremie, the fecond Chapter,

See what fin is.

Vse 2. Labour for a Sepse of the a wrath of God. Chapter, and it is certaine that the judgement of the Scripture is right. And let all this humble you.

Secondly, make this use of it, learne to adde this to your humiliation. As you must labour to see your state, to have that corruption of nature which is in you, discovered: So you must labour for a sense of the wrath of God, which if you get not, you will never be humbled: Labor to see God Himselse in His wrath looke not nakedly on an affliction, but see God in it. If a man hath a sight of Him, the Creator, it will wholly amaze and humble the Creature. Eliah was not moved with the wind that tare the Rockes, nor with the Earth-quake, though terrible, but when God came (though in a soft voice, yet) the presence of God humbled him, that made him cover his face with his Mantle.

There bee two kindes of Affliction, one is that which the Creature is able to be are, the other fort is, when God's hand is in it, when they are mingled with His wrath. These be like arrowes dipped in venome, that make a deeper wound, and such an one as is incurable: when you teele the wrath of God in any affliction, let it be but a light apprehension in it selfe, yet when the Lord shall set it on, and mingle it with His wrath, it will grow insupportable.

Index before his Treason thought thirty precess of filver to be a great matter, and that he had got much by it, but when God did manifest Himselfe, and revealed His wrath a little, so that hee saw God, and had a feeling of Him, (as every man shall have sooner or

later) you fee what a condition he was in.

So it was with Belfbazzer, It was his teare of God when

when he faw the Hand, it was not the hand, but the SER. IV. apprehension of God's wrath that railed his thoughts, and loofed his loynes, and made his knees knock one against the other.

So Saul, when he heard the Word of Godby falfe Samuel, it cast him on his face, he cared not for any thing that men did to him, (you know how David described his valour) but when God comes to him.

that humbles him

Confider what it is to have the mighty God of Heaven and Barth to be thine Enemie, who hath all things at His Command, and if He be thine Enemie. all things that worke together for thine hurt, as every thing shall be for thy good, if thou be in favour, and covenant with Him.

If thou fay, but I feele nothing for the prefent, Remember, though thou feelest it not for the present. yet there is wrath laid up for thee God hath it in flore: Remember God's dealing with them that finned against Him; Shimei had committed a finthat in God's fight deserved death; so did Adonijah; so did Saul and his leven fonnes, that were hanged for breaking their oath with the Gibeonites : You fee how long thefe lay, assif God had forgotten them, but at length Hebrings them alltodeath.

He doth nor powre out His wrath on the fudden. perhaps thou shalt feele nothing of along time, but thou art condemned, and when the Gaole-delivery comes thou shalt be executed, for God remembers thy fins. Cains fin lay at his doore, though he law it not, it was not taken away, bur continued, and it not only continued, and kept awake, but it cryed day and

night,

night, unto him, untill the crie entred into the eares of the Lord.

The cry of finne is like the cry of an Hireling, to whom the just Master, when the day is finished, payes such wages as he deserves: So a finner, when his time comes, is remembred before G o p; though wrath hath beene restrained for a time, yet now it shall seaze on him.

We should learne by this to humble our selves.

And lastly, if wee finde the wrath of God, and no way to escape it, then goe to CHR is refor these two things we must doe:

First, we must have our mouthes stopped, that so

all men may be culpable before Him.

Secondly, we must be shut up in prison, Heshuts up all under sinne that the promise might be to them that believe; when a man is shut up under the wrath of Gon, so that there is no evasion, this will bring him in.

to get out, he will never come in to CHRIST.

But when he shall not tell how to scape the wrath of GoD, if he sin against man, man shall judge him; but who shall, when he fins against GoD? If he consider the Terrour of GoD's wrath, if he be shutup, and his mouth stopped, and he left inexcusable, and shall see himselfer a miserable man; I say, this will make him goe home to GHR t s T.

And that is the use you should make of it, and be

fure He will receive you, if you goe to Him, and

Sinne is like the firy Serpent, and the Wrath of Goolike the Sting, when you are wounded therewith

VSe 3.

against all unrighteousnesse of men.

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SER. IV

with, then know there is no way to be healed, but to looke up unto I B S U S C H R I S T, the Brazen Scrpent, (and if a man be not wounded, he will not looke up) G o p's promises are generall, He hath bound Himselfe in His Word, Goe and preach the Gospek to every Creature, none excepted, and let him that is athirst come, and take the waters of life freely. Let these drive thee to the

Lord Christ, and thou shall serve for that point.

The end of the fourth Sermon.

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Fig. 1. Street On a rest of the street of the collection of the co

Link (hear a)

The end of the fourth Sermon.

MIT'T



SERMON

VPON

HVMILIATION.

ROMANS 1.18.

For the Wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, which with-hold the Truth in unrighteousnesse.



ND now we have almost gone thorow these words; the last part of them remaines, that is, which with-hold the Truth in unrighteousnesses.

Wherein, after the Apostle had declared the corruption of mans Nature in generall, he now pitches on one particular, especially, that is, such Of with-holding the Fruth in unrighteoulnesse.

Three things confiderable.

Doctr.
Men before regeneration with-hold the Truth in unrighteouinefle

Object.

Anfw.

as with-hold the Truth in unrighteousnesse; against whom the wrath of Go p is revealed.

In these words, marke these three things: First, that there is a truth which God hath written in the hearts of natural men. Secondly, that this truth is with-holden by them. The word in the Originall, was former, signifies, keeping it in Prison, it is kept downe, not suffered to rise up, and shew it selfe in practise and action. Thirdly, the cause of it is, out of love to unrighteousnesses, or delight therein, that is, of unrighteous lusts. But we will put all these into this one Proposition.

It is the condition of the best men before regeneration, to with-hold the Truth in unrighteousnesse. That is the point. Paul speakes not of the condition of some few, but of the condition of men in generall. And these beethe men against whom the wrath of Go p is chiefly revealed, these be the men that of all other think themselves the free civils men, that carry themselves soberly, deale justly with men, that doe wel in many things, that indeed know much, but pracise not according to knowledge: these, I say, be the men against whom the wrath, &c.

It may be you will object here, That is strange, that the more truth is revealed to men, the more knowledge they have, the more morall vertues they practife, the worser it shall be with them:

For answer to this, you must know, that the having of this Truth, the bestowing of any of these common graces, puts no man into a better condition. It is God's worke, and put upon His reckoning onely. Indeed the using or abusing of them is his owner.

with-hold the Truth in unrighteoufne ffe.

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SER. V

worke, and put upon his own reckoning. And therefore in regard he may abuse them, they may doe him hurt. And those that have much of these Truthes. but use them not, or that if they doe use some of them, vet doe it for their owne ends, and not fimply for God's glory, are as abominable to God, as those that runne into the greatest outrages. Men that are more civill, are like Wolves tied up, others are like Wolves at liberty. It is true, other men doe more mischiefe, that is, they commit more finfull actions. and confequently run into more guilt, and their condemoation shall be greater; but those that are tved up, that by civility have their Lusts restrained, are no leffe abominable in Go p's fight thanothers: a Wolfe eyed up is as hatefull to a theepe, as one that is at large; and foit is with these men, for it is the condition of the best men, before Regeneration, to with-hold the Truth in unrighteoufneffe.

Difference be tweene civill and prophane men.

Now in this point wee will handle three things: First, what this truth is. Secondly, how it is with holden. Thirdly, the greatnesse of the fin of withholding the truth, &c.

For the first, what this Truth is, you must know there is a two-fold kinde of Truth.

First, a natural Truth written in the hearts of men, to whom the Scripture was never revealed.

Secondly, a common Truth, or common knowledge, such as they have that live in the Church, but are not sanctified.

Thirdly, a spiritual knowledge, which fancissies the heart of them in whom it is; the two first whereof, naturall knowledge and common knowledge, na-

I. What this Truth is. A three-fold Truth.

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tura

turall men may have. Now the thing we have to doe, is to shew you what this knowledge here meant is, because the difference is not very apparent. Now as to understand what an accident is, you consider the subject, the Author, and efficient, and the extent thereof; so consider you these three things, and then you shall know what this Truth is.

The subject of this Truth.

anadigor bas

A the t-fold

.dom'T

First, where this Truth is : now there is a Truth placed in the speculative part of the minde, or understanding, which is that, by which we know and judge aright concerning Go mand morall vertues, what is good, and what is bad, what is just, and what is unjust; whereby many men can discourse learnedly and clearely, as Senece, and Tully, and others of the Heathen in whom, we finde many glimmerings and parkles of true light As we may finde Flowers in the waste, though the proper place be the Garden. The Church is the Garden of Go D, as in Camicles, My Sister, my Spoufe is as a Carden involed . and it is true, these Flowers properly growthere, and if you will have them, you must seeke them in the Scrip. tures, in the Church of Go D: but we may like wife finde them abroad. Just aid sady, frat ad so

Secondly, this Truth is placed in the practicall part of the understanding, and that is when we judge of good things to be done, and of ill things nor to be done, and that as having reference to Good that ludges or rewards: And this is it Divines call Confecence, and it differs from the other in this, that that judgeth simply, wherefer it begood of bad, but this gives lawes, and rules, and edicts of life, it tells us, this must be done, and this must not be done : so there is a

Treasure

Treasure first of specularive, then of practical Truth. Bur befides them, there is in the third place, another thing issuing from both these, which shoots it selfe into the will and affections. And that is it which the Schoole-men call Synteress, that is, a certaine Incli. nation to that which is good, and a reluctance to the contrary. There is in natural men not only a light to know that this is good, or not good, and a Conscience to dictate; this you must doe, or not doe, but there is even an Inclination in the will and affections. whereby men are provoked to doe good, and to opposethe Evill. And therefore the proposition is true, that naturall men have fome truthes, because they have this Inclination remaining, even in the worst of them. As the aire though it be darke in the night, ver there is a little light (thogh it be very little) by which we can discerne fornthing. So that thus far men may go, to know the Truths of Go D, to have a practicall knowledge of them, to have an inclination to that which is good, and a diflike to that which is evill.

Secondly, whence comes this knowledge so It comes from I m s u s Chaist, the fecond Person in the Trinity, John 1.9. John was not the Light, but He was the true Light, which enlightneth every man that comes into the world. It is He that infuses light into the heart of every man, as Hee is the true good, that makes good; and as it is true fire that begets fire, so it is true light that enlightens. John was not that Light, neither is any Minister of the Gospell, for they enlighten only by way of propounding the object, but Chiast strongers the understanding, and puts light within, therefore He is the true Light.

2. The Author of it. Iohn 2 9.

14

Now

The best men before Regeneration

SER. V.

3. The extent of it.

Now thirdly, for the Extent of this, to know how farre it reaches; It enlightens every man that comes into the world, none is excepted, every man hath a part in this Light. And if that be questioned, hath every man fuch light, fuch Truths revealed to him? by which he knowes what he ought to doc, in a great measure, and what he ought not to doe, the Apostle proves it by foure Arguments in this Epistle (to goe no further for proofe:) First, they must needs know much, for they have meanes to know it. The invifible things of Go p are made knowne by the things they fee. The heavens are the worke of His hands. and they declare it, and every man understands their language. If we should preach in Greeke or Latine. every man, haply, could not understand us, but their Language every man understands. 'gil olivil a ziorod

Secondly, Every man hath thoughts excusing or accusing him, faith the Apostle, Rom 2. 14. which shewes that hee hath this Light, for that proceeds from Conscience and light, showing what is evil, and what is good; there is a fecret remorfe of Confciendestrom I seas (sarer throwshop and

Thirdly, They doe the things contained in the Law, therefore they shew the effect of the Law written in their hearts; they doe many morall things; which she wes that they have the Morall Law.

And last of all; they judge other men, they are able to finde fault with the best, to spie out what is amiffe in the most holy man, and be ready to blame him for it, Row 1.1. Thou which judgeft another, doeft not thou condemne the felfe & All this makes the point evidert

Rom. 2. 14.

2. The Auchor o andor

Rom. 2.1.

evident, that every man is collightned. And fo you Sen. M. fee what this Truth is, where it is placed, whence it comes, and how farre it extends.

And now wee come to the fecond particular, to thew how it is with-holden. It is with-holden, faith the Apostle, our of umig beconfreffe, that is, after this manner: When men know that fuch things are true. and that they ought to do them, yet our of their love to, and delight in their unrighteous lufts, they pradife not according to knowledge, they have fome light in them, but their darkneffe will not fuffer that light to shoot forth it felte into their actions, into their whole Conversation : As it is excellently expreffed in John 1.5. a place worth your confidering. The light shone in darknesse, but the darknesse compret John t. 5. hended it not; or, the darkneffe received it not. The meaning is this, When Christ flines in the hearts and consciences of men, there the light stayes, it goes no further, it is thut up within the wals of their confciences within the compaffe of that one faculty, it doth not flied is felfe into all the rest of the soules therfore it doth not ealighten the foule, though there be fome light, yet it doth not turne the darknesse to light, and thence it is, that it is imprisoned, for it is that up, and cannot put it felfe forth. by she and among so

Thus the light in and wrall man is flut up : As for example. Take the light of a Starrein a darke pight, and compare it with the light of the Sunne, the Star will thew it felfe, and no more, it cannot turne the darkneffe to light, but the light of the Sonne though never so little, looke in what measure in appeares our featters the darkneffe from East to West , Sothere is

3 How this Truth is withholden.

prison the Truch.

Anfin.

light

SER. V2

noiden.

light in the mindes of men, which is but as a Starre in a darke night, which doth not take away the darknesse; but if it be a sanctifying light, it is like the light of the Sunne, not that within a narrow compaffe, but foreading it felfe into all the parts of the foule: Or as if a candle be brought into a roome, in lightens all the houle, burifit be a sparke of fire, it shewes it felte, and glowes, and does no more, it doth not enlighten the house,

Matth. 6. 33.

Phil. 2. 15.

2 Pet. 1 . 19.

Quest. Why men imprison the Truth.

Answ.

of It is fo in carnall men before Regeneration, all the tight they have dorf but glow in their breft, frewing in felferhere, and making it evident than they have fuch knowledge, but it is not a candle that enlightens all the roome, that enlightens all the corners of the Soules Therefore in Mary 6.22. Ch # 15# Speaks of a fingleeye; when the eye is right, a makes the whole body full of light, that is, when the knowledge is right indeed, when the knowledge a man hath is fanctifying, and powerfull, then it enlightens a man round about that he may frewhich way to goe, but if it be a common light, which be serings a double eye, it will not sufficiently direct. Like those holy men that the Apostle speakes of, Philip. 2.15. That thine as tights in the world, that is, men fee them, they looke on them, but they doe not change their darkneffe into light for like that light fooken of by Saint Peter, 2 Per. T. 19 that fhineth in a darke place

If you will know what is the reason that there should be whight in the conscience, and the minde of a man, which nevertheleffe worketh not on the will

and affections; but is thut up there.

Lanswer there is a double reason: The first is that fpoken

spoken of in 2 Theff. 2.10. They received the Truth, SER. V. but not the love of the Truth, and therefore they hate it: Now what a man hates he keepes off as much as he can, it must not come neare him, for he counts it his enemie, and therefore will not fuffer it to diffuse it felte into the rest of the faculties of the fonles val

Another reason, which goes hand in hand with this, is, they love darkneffe rather than light, and therefore they are not every way enlightned, for what a man loves, he defires to preferve, to hedge about, and to keepe fate: Thus men cannot abide to have darkneffe taken away by any Information or Admonition, for they defire to preferve it , Rom. 1. 21. Their faolish heart was full of darknesse, they knew Good but they glorified Him not at Good Though there was light, yet their heart was full of darknelle, and because they loved this darknesse, therefore they would not have it expelled. As a man commits a filthy act or unfeemely thing, defires to have the light put out, because it is contrary to that which should cover and cloake his action: Thus men imprison and that up the light, not fuffering it to disperfe it felfe into their foule.

But in this imprisoning of this light, you must know alligoe not the fame way to worke, for there be thefe foure different wayes of doing it

First, somethere are which impaison this light meerely by laying it afide, meerely by torgetting it, by fuffering it to lye flille and not awaking it; when men remember nor what they have to do they are fo bufied about other things, forransported with pleafures and lufts, fo occupied in cares, and things of

2 Theff. 2 10. They have it.

Rom. 1.2 1.

Foure wayes of imprisoning the Light.

For evayer or impriforing

the Liebt.

Lastly, there be some that imprison the Truth, not out of any of these three respects, but because they mis-apply it, men that know it, that have no perverse hereticall opinions, that likewise doe not resist it, that make not warre against it, that doe not rise in rebellion against it; but yet when they come to the point, our obsalle distinctions and evasions which they have invented, they wrest the rule of Truth, they bend it too much to their owne particular affections, and practice; though they know the Truth in generall, yet in particulars they seeke to evade ity and faile in applying it. As for example, Men doe not thinke Sabbath-

Sabbath-breaking good, but now the question is, SER. V. whether the action I doe at such a time be Sabbathbreaking or no? Herethey finde a distinction to put it off; so vaine Company, I know, is to be avoided. but whether this be ill Company is all the question. All these wayes men are said to imprison the Truth. And so much for the second particular.

The third thing we propounded, was to shew how great a finne it is to with-hold the Truth in unrigh-

teousnesse, and that will appeare from hence.

It is that which brings the greatest Condemnation of any thing elfe; This is the condemnation, John 2. that light is come into the world, and men loved darkenesse better than light : As if he had said, there be other things for which God will punish men, but this above all the rest deserves condemnation, it brings great, and swift condemnation, that light is come into the world, but men, &c. That is, when men shall be informed, when G o p shall reveale His Truth to that His light glares in their eyes, and they cannot but fee it, and yet they love darkenesse more than light, this puts men into farre worfe condition, than if they were altogether ignorant of the Truth. Else why should Peter say, It had beene better they had never knowne the way of righteousnesse? They shall perish that be ignorant of these Truths, and of the degree of them; but at the day of Judgement it shall be a great deale harder with them that know and doe nor practife them: As Ier. 5.4. Surely, fayes the Prophet, they are a poore and foolish people, they know not the wayes of the LORD, nor the Judgement of their God: They shall therefore perish; but then there is an-

How great a finne it is to with-hold the Truth in unrighteoulneffe.

It brings greatest condemnation. John 3.

Ier. 1.4.

other

other Generation that know Goo: I will get mee to the great men that have knowne the wayes of GoD, but thefe have altogether broken the yoke, and burft the bonds: That is, thefe be the men with whom Go o is most angry, upon whom this condemnation shall fall heavie, that know the Judgement of their G o p, and yet breake His bonds, that know, and doe not practife.

Itprovokes

Gods wrath.

H:b.3.9,10.

Iohn 3. ult.

Secondly, (to goe no further than this place) The wrath of Go D is revealed from Heaven, but against whom ? against them that with-hold the Truth in unrighteensneffe: That for which Go D is angry, for which His wrath is revealed against men, in a speciall manner must be a sinne. It is true He will punish other fins, but these words are not here used in vaine, for they that doe thus finne out of contempt, and amongst men, a fin out of contempt kindles wrath; in like manner, they that know Go p's will, but practife not according to knowledge, provoke Go o's wrath against them. An excellent place for this, is Hebr. 3.9, 10. you shall finde this the case of the people, when they knew not Go D at all, or but a little number of them, Go > bleffed them all that time, but when Hee had revealed Himfelfe fully to them, and had endured them forty yeares, when they tempted Him, proved Him, and faw His workes, then He sware in His wrath that they should not enter into His reft. His wrath was then kindled, and that in fuch a measure, that Hee entred into such an oath. Now when Gop takes an oath, the decree is peremptory, and never to be reverfed; and that is the condition of them that with-hold the Truth in unrightcoufneffe, The wrath of Go'D abides on them, loh. 3 ult. GOD

GOD may be angry with His owne children, as a SER. V. father is with his sonne, but His wrath abides not on them, He takes them to favour againe; but they are in a miserable condition, on whom the wrath of God remaines. And confider what His wrath is: The violence of a Lion is terrible, the wrath of a King is great, but who knowes the power of Go D's wrath? And therefore fince the wrath of Gop shall in such a manner bee revealed against such as with-hold the Truth in unrighteousnesse: You need no other Argument to shew that the fin is great.

Againe, one Evidence more is in this very Chapter, that is from the kinde of punishment, for punish. ments, you know, where the Iudge is just, are according to the measure of the fin. Now marke, Go D punishes this with giving them up to a reprobate sense: For this cause (faith the Apostle, Rom. 1.26.) GOD gave them up unto vile affections: And afterwards in the eight and twentieth verse, Asthey regarded not to know GoD, even fo, or therefore, GOD delivered them up to a reprobate minde: that is, a minde without knowledge, an injudicious minde, that cannot judge of things. And looke in all the Booke of Go B, among all the Armies of forrow, there is not any like this, to be given up to vile affections, to lufts, to an injudicious minde in matters of God, and things belonging to their falvation. This punishment shewes the greatnesse of the sinne, but men slight this, as it is the greatest judgement, so it is the least felt; men lye at reft, they are cast into a dead sleepe, but it is like the fleep of them that have crazie braines, they wake in a frenzie, fo these shall wake in an horrible astonishment.

From the kind of punishment. Rom.1.26.

SER. V.

nishment, their sleepe is such a calme, as will end in a tempest, and such a tempest as shall never be blowne over. Therefore, let no man blesse himselse in this, I seele none of these things, for thou hast the greatest judgement on thee, when thou scelest it least. And so much for the three things I propounded to you, what this Truth is, how it is with-holden, and the greatnesse of the sinne: now wee will come to make use of it.

Vse I.
To humble us.

And the first use we are to make of it is that which is the maine scope of the Apostle here, and that for which wee pitched on these words, and that is to humble us, to learne to know our felves, to know in what condition we are, for the Truth is revealed to us, but we with-hold it in unrighteousnesse. This Truth that should rule in the hearts of men, that should be as the supreme governour in the soule, of which it may be faid, as it is faid of the Peace of God. Let it rule in your foules, that whereby men should be acted, is by men imprisoned. Therefore, Rom. 2.0. the Apostle denounceth, Tribulation and anguish upon every one that disobeyes the truth : Intimating that Truth is our King, that should governe and rule in our hearts; now when men disobey it, nay, goe fur ther, imprison this Truth, it is as when men imprison their lawfull King, or fervants their Master, and they runne riot, and at liberty in the meanetime, And this is our case; we doe with it, as children doe with their Masters, we desire to be rid of it, because it watches over us, and so we grow enemies to it. And this is no small finne, for it we consider whence this comes, who puts it into our hearts, it will appeare hainous;

Rom. 2.9.

by the Law of man it is death to kill children that are | SER. V.

begot by man, but this Truth is begot by the HOLY GHOST, it is put in by the Spirit of Go D; and to extinguish this Truth, not to suffer it to live, not to nourish it, not to bring it forth, is the great sin of all. Even the Heathen shall rise in Iudgement against Christians for this, who maintained the Vestall fire . because they conceived it to come from heaven, they for that cause never suffered it to goe out. But this Truth is a fire which came from heaven, a parke put into the brefts of men to guide their feet into the way of Peace; when men shall extinguish this Truth. let it goe out, and not maintaine ir, the Heathen shall rise against them in judgement; as the men of Niniweh should rife up against the men of that Generation among whom CHRIST lived. Wee are wont to take care of precious things, consider the preciousnesseof this Truth; what is precious we will not be willing to destroy, as the Prophet said of the bunch of Grapes, Destroy it not, for there is ablesing in it. And what doe you thinke of this Truth ? Is it not a precious thing? Yea, it is the chiefe thing in a man. In a ship a wife man will have an eye to the rudder, for that turnes all the rest of the body of the ship. Of all things in our felves we looke to our eye, the guide of the body; fo we should learne to watch, and bee tender over this Truth, as over our eye, for the one is the light but of this life, the other is the light of the soule to eternall life. In Micah 3.6. It is threatned as a great Iudgement, when Go D shall turne their Visions into night, and their Divinations into dat kenest, when the Sunne shall goe downe on their Prophets.

Micah. 3. 6.

SER. V.

Phets, and the day shall be darke on them, and will you bring this Iudgement on your felves: They that are guilty of this, that have not used this Truth, but imprisoned it, and laboured as much as they can to caufe the Sunne to goe downe, and rife no more, to turne the day into night, let them confider what the fin is when you reade the flory of the Kings, and heare them faying to the Prophets, Prophecie not, imprisoning them, as Ahab did Micaiah, and flaying them, as Ioash did Zechariah, you will little thinke you are guilty of the same fin : but when this Truth comes as a Prophet from GoD, and tels you, fuch and fuch things ought to be done, and fuch and fuch evils ought to be abstained from, and you shall defire it to be filent, and shall fay, Prophecie nor, when you shall not suffer it to speake freely, I say, your sinnes shall be asgreat as theirs; therefore learne to confider of it, and be humbled for it: men are wont to thinke their condition better, because they know more than others, but it is quite contrary, for nothing aggravates fin more than that. It is an extreme folly in men, when they cannot deny the fact, they flight the fault, and will not acknowledge it. It was Adam's fault, when G o p came towards him, hee fled, and hides his fin; and it is the fault of all Adam's posteritie. But let men know, that the quite contrary way is the way to Salvation. It is not with Go D, as it is with men, among whom confession makes way for condemnation ; for, with GoD, confession is the way to Salvation. Therefore be not unwilling to examine your felves, confider how much you have knowne, what truthes have beene revealed to you. Doe

SERM. V.

Doe this with one eye; with another eye looke on your lives and fee how fhort your practice hath been of your knowledge, come willingly, and if you con. fesse, you shall be forgiven. This will drive you out of your selves, it will bee your Schoole-master to bring you to CHRIST. They that carry this light in a darke Lanthorne, that rake these sparkes in the ashes, that as they would not have others see what they doe, so neither would they have their owne Consciences take notice of it that will sinne, let men Cay what they will that live loofely that either heare not, or regard not what they heare, let them confider it, for they doe in a speciall manner imprison the Truth, they with-hold it in unrighteousnesse; labour to know the fin, your miferable condition, and learne to be humbled under it.

A fecond ofe we may make of this, is from hence to discerne the condition of those men which are milerable, but fee not their mifery ; that are neare the Kingdome of God, but not in it : Men that are meerely civill, that heare much, and doe much, and goe farre, keeping their lights burning till the very point of the Bridegroomes comming, and for want of a little more ovle are excluded; as Ananias for a little refervation lost all; and the young man in the Golpell, that kept all the Commandements of the Lord from his youth up, that came within a step, but never into the mountaine of the Lord. This is a race many misse of, as the Apostle, 1 Cor. 9. speaking of many running in a race, fayes, Many run, but all obtaine not, that is, there is a company of men runne in the wayes of God, as well as the Saints; both runne,

Sheweth the milery of those men that are near the king-dome of God, but not in it.

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SERM.V

both doe very much, if you looke on the wayes they goe, you shall scarce finde difference in any outward action that they doe, yet, many obtaine not; and why they eyther run not as they ought, or elfe they hold not out to the end: Amaziah and Ioafb ran long. almost to the end of the race, but because they con. tinued not faithfull to the death, they received not the Crown of life: thefe be the men that come neare the Kingdome of Heaven, but never enter into it. And the scope of the Text serves to discover these men: when wee heare therefore that there is fuch a generation, it concernes every man to defire to know his condition, left he should be of that number; for that cause we will spend this use in discovering these three things: First, that the good things that these men have in them doe them no good. Secondly, that they doe them much hurt. Thirdly, I will fet downe how farre they goe, and yet how farre short they be of that which is proper to the godly.

First, I say, the good things in them doe them no good, for they are the gists of the Holy Ghost, and shall bee sound to the praise of the Holy Ghost, and shall bee sound to their owne advantage at all, they are not their owne, but the workes of the Spirit within them. Hebr. 6. the Apostle speakes of menenlightned, and that have tasted of the gift of the Holy Ghost, that is, there be gifts that the Holy Ghost puts into their heart, as we lay slowers in the window, which doe not grow there, or as some Out-landish fruit which is brought over, but it will not grow in our Countrey, except the soile be altered, and changed, it will not thrive there, nor bring

forth

Their milery is in three things.

r. The good chings, that chey have, doe them no good.

They are the worke of the Spirit.

SER. V.

Theymak e them not good.

forth fruit to any purpole: So though these things be in them, yet they are not theirs, neither shall they be to their owne praise, and advantage.

Againe, they cannot do them good; because they doe not make them good; they doe not as Divines lay, redundare in personam, they make not any mans person better; thought man, not yet truely regenerate have never to many excellent things in him, yet his person is never the better for them. As we say of godly and regenerate men, though they commit evil, yet their persons are good in God's fight. God sees their evill, but He scowres them by affliction, and He hates the evill, but loves the person, which shewes that the person is not accounted evill, for if the perfon were evill, He must needs hate it. On the other fide, they that have received common Graces, though they have gone far, yet their persons are not the better, but the same: and there is good reason for it, for it is not the person that doth the good thing: But as S. Paul fayes of fin, It is no more I that do it; but finthat dwels in me; so they may fay, It is not I that do it, but the good that is in me: therefore it is reason it should not doe them good, when it makes not their persons good, but leaves them the same notwithstanding. So that it may bee faid of the good things in them, as is faid of beauty in an evil woman, or as of a Pearle in a Swines fnour, the things be good and precious, the Pearle is a Pearle indeed, yet not withftanding they may be evill women, in whom beauty; and Swine in whom the Pearle is found. So you fee the first, that though a man have excellent things in him before regeneration, yet they shall doe him no good.

K 3

Secondly.

SER. V.

3. They doe them much hurt.

Their finnes are the worke aggravated.

The best men before Regeneration

Secondly, which may make every man looke about him, and to confider with feare and trembling, if it bee not his owne case: If a man shall have these Truths revealed, but he shall either let them lye still, and rust, or if he bring them to action, shall checke and curbe them, and not use them as he should, they shall encrease his condemnation.

And that may be made evident from hence, the finnes fuch men commit are augmented and aggravated, from hence they are committed against more light, and the more their light is than others, the greater their finne is than others. Therefore that is to be marked, Rom. 2. 9. Tribulation and anguish on every foule that doth evill, to whom ? To the Iew first, and then to the Grecian; Marke it, They that doe evill are of two forts, Iewes or Grecians. Iewes were they that knew and were acquainted with the Law, and the Grecians were ignorant of it; therefore Tribulation shall be first, and in greatest measure on the Iew; fo that their knowledge aggravates their finne: it had been better for them that they had not had the Truth, that they had never heard of the Gospell of CHRIST, nor been acquainted with the wayes of Go b, because when they have light, and fin against if the more light they have the more refiftance there is, and fo the more inexcufable they are; and the more inexcufable they be, the greater is their finne.

Againe, these men of all other are most apt to resist Go b, to resist C H R I s r and His righteousnesse, and that doth exceedingly encrease their sinne, because they crosse G o b in His chiefest end, and that must needs make their sinne great; and that they

doe

They croffe Gods end.

SERM. V.

doe more than others, for Goo's chiefe end is to have CHRIST's righteoufneffe revealed, but these men have a conceit of their owne righteousneffe, regard it not, and for fift Gop. What elfe is the reason of that in Luke 15. 1. There resorted to Him (faith the Evangelist) Publicans and sinners, but the Pharifees murmure at Him. What is the meaning of that? It is as if he had faid; they that were righteous more than others, that were in all their Con. versation unblameable, that did more good, and abstained from more evill than others, these men did not come to CHRIST, for they thought them-felves in a reasonable good condition already. But the Publicans and finners reforted to Him. So thefe men that have many good things in them, wee have most adoe to drive them out of themselves, and to bring them to CHRIST; fo that they that refift CHRIST's righteoufneffe, which is Go D's chiefe end, must needs doe themselves most hurr.

Againe, they in whom God's Iustice doth most appeare, their condition must needs be most miserable; but so it is with these men, they that are acquainted with His will, and doe it not, in them at the day of Iudgement His Iustice shall most appeare: Otherwise to what end did God send the Prophets? Why sent He Isaiah, and Ezekiel, &c. It was not onely to convert men, to winne their soules, to bring them to Salvation. What then? To cleare His Iustice, and to increase their condemnation. How was that done? By making knownethese Truths, that knowing them, and not practifing them, their Condemnation might be greater. So we Ministers come not

Gods lustice appeares most on them.

K 4

onely

SERM.V.

onely to convert the foules of men, not onely to build, but also to plucke downe; not onely to open the hearts of men to beleeve the Truth, but to harden mens hearts to hate the Truth; not but that wee long for the salvation of men, and that the proper end of the Word is to fave men, but the use they make of it serves to encrease their condemnation: So that the more Truth is revealed, if it be not pra-Ailed accordingly, the greater is the finne.

Againe, these men are of all others farthest both from Iustification and Sanctification, this Truth puts them farther offboth: I fay, the more know. ledge is revealed, the more they are acquainted with the mysteries of Salvation, if they precisely answer it not in their life, they are further than other men from Iustification, because, as I said before, they thinke not themselves to be as other men; as the Pharifee faid, I am not as other men, or as this Publican? Therefore faves Chrift. The Publican went to his house

justified rather than the other.

Againe, they be further from Sanctification than others, for they be wisein their owne eyes, and will carve out their owne wayes, they are not willing to refigne themselves to GoD, they chuse wayes of their owne, thinking the Word to be foolish, and common; for the more the knowledge, the stronger is the resistance, and therefore they are said to conrend with the Truth, Rom. 28. To them that are contentious, and obey not the Truth. The meaning is, Men that know much, that are much enlightned, but not truly fanctified, they quarrell with the Truth, they except against it, they have many things to alleage

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leage against the wayes of GoD, the refistance is stronger in them than in others, they are contentious men, that is, not men that contend with men, nor fimply with God, but they contend with the Truth, not onely in will and affections, but in their understandings also, men reason against it, and therefore are apt to disobey the Truth, and so of all others furthest off from Sanctification, they will goe their owne course, and will not be taught. So you

fee the fecond thing, That the good things that are in these men doe them much

hurt.

The end of the fifth Sermon.

THE

evening of the fitter commen

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Sens.V

SER. VI.



SERMON

PPON HVMILIATION.

ROMANS 1.18.

For the Wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, which with-hold the Truth in unrighteousnesse.



Ow to come to that which remaines, which is the third thing, that is, to fet downe how farre these men may goe, and yet how far they fall short of that which is properto the Saints that shall bee saved. And thus

farre they may goe.

Firft,

3. How farre they goe, and yet how farre they fall short of that which is proper to the godly.

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I In inlightning First, they may be enlighted to understand all the Truths of GoD, there is no Truth we deliver to you, but an unregenerate man may understand it wholly, and distinctly, and may come to some measure of approbation, he may be well acquainted with the mysteries of Faith and Repentance, so as he may discourse thereof better than many that have the things indeed.

In their Conscience.

Secondly, not only fo, but hee may have a Conscience that shall doe its dutie in many things, hee may make a Conscience of many duties, as you shall finde of divers in Scripture, who notwithstanding were not fanctified. When Go p fent Rehoboam that me flage, not to goe to warre against Ieroboam, knowing it was Goo's command, he made conscience of obeying it, and likewise for some yeares her served the Lord. So when the Lord would have Amaziah fend backe the Ifraelites, hee durft not disobey the voice of the Lord, although if hee had looked on all probabilities it might have ruined him. So Abimelech durst not meddle with Abraham's wife, when Go D had given a charge to the contrary. So Balaam in many things restrained himselfe, and would not doe but as the Lord commanded him: So that an unregenerate man may keep a good conscience in secret. when no man fees it or knowes it.

In common gifts.

Thirdly, he may not only have his judgement enlightned, and his confeience enabled to doe its durie in many things, but likewise he may have many common gifts planted in his will and affections, many excellent morall vertues of Iustice, and Temperance, and Patience, and in these he may many times exceed

the godly, as many times Blazing-stars goe beyond true Starres for light, fo may thefeexceed the god. ly in outward appearance of tadd made or and and

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In their acti-

Fourthly, there is not only all this wrought within them, but they doe many times expresse it in their actions. Come to their lives, they are able to doe many things; as it is faid of Herod, he heard Tohn glad. ly, and did many things : So the second and third ground, as they knew lomething; fo they practifed according to their knowledge. In their performances they may not come thortof any of the godly; and may for a long time have as faire, specious, and probable thewes of goodnesseas any.

> In their Conflicts.

Fifthly and lastly, they may goe thus farre, they may have two men in them, as well as regenerate men, one that contends for the Truth, the other that refifts it. And what fronger figne is there in regenerate men, to evidence their regeneration, than this Contention betweene the flesh and the spirit Yet this may be found in them, there may be frong Inclinations to that which is good, and a refiltance of it. This Truth may lyc in their breft, as a fire that would rife, and breake our, but much quench cole, and wet stuffe within may keepe it downe; fo that there may be, and are two men in the civill man, as well as in the regenerate. 980

Now to fhew how farre they fall short of them that be truly fanctified. First, in matter of light and understanding that they have, you shall finde a double difference.

2. How farre they fall thort.

First, though in the Truths they know they goe exceeding far, as I have shewed you, yet in this they

In light and u ideiftan i ig. In two things

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They underft and not Gods fecrets.

I Cor. 2.14.

1 Pet. 4.4

fall fhort, that they understand not the fecters of God There be certaine fecrets which Go n reveales to none but to them that feare Him : There is fome thing in these Truthes that civil men doe not understand. Confider that speech spoken by our Sav i OUR to Ierufalem, O Ierufalem than than hadft known the things belonging so the prace, but now they are bid from thine eyes ! What was hid from them ! Not the things themselves simply considered, for they were fully revealed, CHRIST himfelfe Preached there there wanted no light to thine to them wet lower hid from their eyes, that is, there was a certaine fecret, which, if G a p had revealed, it would have perswaded them to have turned to Him effectually, but that was hid from their eyes, and fo they were Arangers from the life of God. So the life of holinelle and religion these men understand not, there is some thing spirituall which they cannot comprehend Their light goes as farre as it may; when a man hath anaturall, a common light, it will apprehend common objects, fuch as are fixable toit, it apprehends, but that which is fpirituall, it cannot reach unto A natural man understanderb not the things of the Spirit of God, for they are fritually deferred, that is. the very thing wherein the Image of God confifts, wherein true holineffe expressen it felfe, they doe nor understand. Therefore it feemes a strangething to them (as in to Pet. 4.4.) that others runne not into the same excesse of ryot. It seemes strange, (now marke that word) nothing feemes strange, but when a man is ignorating firs cause, is not acquainted with ir, and therfore he is flill finding fault with it. Therefore.

with-bold the Truth in unrighteoufne ffe.

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tore, unholy men have a light that reaches to common Iustice, and to a common care of serving God, to common morall vertues, and to an upright behaviour to men, but further they cannot go, they know not what it is to be exact, and third in all things, and that is the first difference, they know not the secret of God, they may goe thorow the whole course of Divinity, and bee acquainted with all the mysteries of Salvation, but that secret of His they understand not.

They relish not what they know.

Secondly, there is this difference in the things they doe know, they know them indeed, (I speake of them they docknow, that are within their owne Sphere, their owne compaffe) but they have not the favour of whatthey know, that is it which the Scrip. ture cals 70 oper rinor, the favour of thele Truthes they want, and therefore they receive the Truth, but not the love of the Truth; they doe not relish it, they apprehend it not aright, and for that cause they practise it not. You have them excellently fet downe in Tude 14. they (peake evill (fayes the Apostle) of the things they know not. You fee there be forme things they know not, and therefore they speake evill of them: And what things they doe know, as beafts without reason. in them, they corrupt themselves, that is, they doe not practife according to their knowledge, though they are acquainted with the wayes of God in that meafure, that they know they ought to abstain from these and thefe finnes, yet in thefe things that they know naturally they are corrupt: So you fee the difference betweene them and the truly regenerate, in matter of understanding.

lude 14.

Secondly,

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In their Con

Conscience good in two respects. The best men before regeneration,

Secondly, (to keepethe same method I did in the other) for matter of Conscience, you shall finde this difference, and in this they fall short. Though they doe make conscience of many things, notwithstanding they have not a good Conscience ; for, Conscience is good in two respects; either because it witneffes good to us, and fo we commonly use it, or as it is subjectively good, and so the love of God is good, and the fcare of God is good, and in this they have not a good Conscience: for it is required that the conscience be inherently and subjectively good, that a man make Conscience not out of slavish feare. but our of willingnesse, as a chaste wife desires to please her husband, because shee loves him, shee is loth to displease him, will not lose his favour for any thing, and therefore shee observes him exactly, and will not offend him, when the Conscience stands in this reference to God, it is a good Conscience. On the other fide, let a man make Conscience of never fo many things, yet if it be out of feare, as a fervant feares his Master, or as the Theefe feares the Judge, his Conscience is not good. So that the civill man cannot bee faid to have a good Conscience in the things they abstaine from, out of Conscience, because hey doe it not willingly, but as of necessitie. Now ill God lookes to, is to have what is done, done wil lingly, and therefore it is no wonder that Divines givethis as a lure rule that defire is a figne fure enough of Grace: If a man hath a true defire to pleafe God, it cannot deceive him, for the defire is more than the deed, as Saint Paul faith in 2 Cor. 8.10. In marter of giving, You have not only beene ready to doe, but to will,

Note.

and to be forward; as if the will were more than the SER. VI. deed; and fo it is indeed. A man may performe many actions of Religion, abstaine from many fins, reforme his life in many things, but it is another matter to defire to please God, according to that of Neherdiah I.II. Let thine eare be attentive to the prayer of thy fervants that defire to feare thy Name: there is none but the servants of God that defire to feare him. If others be asked whether they could not be content there were no Law to restraine them, that no neceffitie of holinesse lay on them; they will answer, they could defire that there were none, that they were at liberty; and therefore when they make conscience of any thing, it is not out of willing neffe, but out of a flavish feare; though it be out of Conscience, yet the Conscience is not good, and in this respect they fall fhort.

Thirdly, for matter of morall vertues, they may have many excellent vertues planted in their hearts, Moral vertues weh are the gifts of the H. Ghoft; for the H. Ghoft not only enlightens the understandings of some that shall never be faved, but also places many gifes in their wil and affections. But this defect they have, they neither come from a right Principle, nor tend to a right end, they come from no higher a Well-head than Nature, they be common to them that be onely naturall; and therefore it cannot be proper to them that shall be saved. I say, Nature is able to bring forth these vertues, even as the earth (for that fimilitude will expresse it) is able to bring forth two things, Weeds, and Graffe: You know weeds are unprofitable, and many of them hurtfull, but graffe

Simile.

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is good and usefull: But Corne and Flowers of the chiefest fort the earth cannot bring forth without plowing and fowing; fo it is with mans nature. Take it as feeluded from grace, it is able to does wo things. to bring forth Sinne and Luft, which comes from the corruption of it, and likewise many excellent vertues which proceed from common nature, which is in a man unregenerate, as well as finfull nature. These things be good and very commendable, but this is their fault, they goe no further, there is no more than nature in them, they are very like true Grace, as false jewels are like true ones, and as your wilde corne is like true corne; there is a great fimilitude betweene them, but yet there is a great deale of difference, if you looke on them with a curious eye, and judge of them with a righteous judgement.

Fourthly, for matter of Actions, it is true they doe many things, but they fall short in these two

First, they doe not all, they are alway wanting in

respects.

fomething. It is not faid Herod did all, but many things, He beard Iohn gladly, and did much; this rule will not faile, they are not generall in their obedience, there is not a generall change: Now the effect cannot goe beyond the cause, but it is true of the regenerate. They are New Creatures every way, and therfore there is a generall observation of the Law of God, I speake of an Evangelicall observation competent to the Saints, I say, they have a respect to all the Commandements; the other have nor, because their

hearts are not fully, not generally changed, they have light, but it is thut up within the compasse of

In actions. In two respects.

Thye doe not all.

with-hold the Truth in unrighteoufne ffe.

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one faculty, it turnes not the foule into light, and therefore they know many things, and doe many things, yet because the worke is not generall, they have still some exception, something there is wherein they favour themselves, some duty there is that they omit, and that constantly from time to time.

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Again, as they doe not doe all, so what they doe, they doe not in fincerity, they doe it not to the Lord, but for other respects, for themselves, for credit or applause, to winne love and good will among men, or to avoid shame, or they do it to escape judgement, and to attaine that safety which Nature it selfe may defire, or else to satisfie natural! Conscience: many other respects there be, but they doe it not in sincerity to the Lord.

That they doe is not fincere.

But it may be objected: When they doe things in fecret, doe they not doe them to the Lord?

Object.

It is true, they doe it to him as to a naturall good, as a Iudge that punishes and rewards, as a Dispenser of good and evill; so they doe it to the Lord, but not to him as a Father, as holy and pure, as abstracted from all punishment, and reward, they doe not fix their eye on the Person of God to love him, to defire favour and Communion with him; after this manner they desire him not, and so they faile in the good actions they doe.

Answ.

Fifthly and lastly, there are two men in Civill men before Regeneration, that is, an instigation to that which is good, and a reluctancy to it, a renitency against ir, something contrary thereto, as well as in the Regenerate; but you shall find them to fall short of the Saints in these foure regards.

In their conflict, in foure things.

L 2

Firft.

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In respect of the subject.

There is a Revelation of wrath

First, this combate in them differs from that in the Saints, in respect of the subject, it being betweene the Conscience, and all the rest of the Soule. The Conscience sayes, such things must be done, but the rest of the faculties rise in rebellion against it, because (as I told you) the light is shut up there, and all the soule is not enlightned; but in the Saints the Controversie is betweene every faculty and it selfe, betweene the understanding and it selfe, betweene the whole Soule, as it is compared with it selfe, there is something good in every part of it, and something ill, and these two contend.

Secondly, as it differs in the subject, so likewise in the object, the contention is about different things. A civill man (that is, one that hath many excellent and good things in him, but yet is unregenerate, for that I meane by a civill man) may have a controverfie with himselfe about many things belonging to honefty, vertue, fins of the greatest extent, such as he is able to fee (as in a darke night we fee the Starres of a greater magnitude, but the other are hid from us) but there is something spirituall, things that belong to the Image of Go D, to the life of Grace, which he makes not Conscience of, cannot contend about, for he understands them not. Hee may bee troubled about many evils, and if he fall into groffe fins, there may be a Contention in him after he hath committed them as well as before, but the spirituall performance of duties which belong to godlineffe and true holinesse, is not controverted, and so they differ in the object.

Thirdly, it differs in regard of the effect and iffue

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of the Combate. In a naturall man where there is a SER. VI. ftrife you shall finde this the iffue, the better is the lofer, and the worfe is the gainer, as it was the speech of Medea, Deteriora fequor; but it is not fo with the Saints for in their Combate ordinarily they have the better: as Paul, when this combate and strife was within him, he was still so sustained by the grace of Go p that he had the victory, and that I take to be the meaning of that in 2 Cor. 12.9. when there was that strife in him about the thorne in the flesh, that is. fome ftrong luft that Satan had sharpned against him. The grace of God was sufficient for him, and in the iffue therof he did Meliora fegui, but the other goes away with the worft.

Fourthly and laftly, there is a difference in regard of the Continuance, and durance of this Combate in carnall men, it continues not to the end, but they give over; and this you shall also find, they stand not at a flay, but grow worse and worse, for that is a generall Truth, evill men shall waxe worse and worse: there may be a contention for a time, the two men may for a time be in an Aquilibro, the ballance may hang equall for a while, but at last they give the raine to their luft, they are weary of contending; but the Spirit in the Saints growes stronger and stronger, as it was faid of the house of Saul, it waxed weaker and weaker, but the house of David grew stronger and stronger. And as it was faid of Peter, When be should be old he should be carried whither he would not : shewing by what death he should glorific God, that is, this strite should continue till hee was old, will the latter end of his dayes, yea, and about that which is hardest of

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of ell, that is, to refift the defire of life, to be content to dye for christ. So you lee how farrethey may goe, and yet how farrethey fall short.

And now have I done with those three things, that the good things that carnall men have, doe them no good. Secondly, that they doe them hurt. Thirdly, that they may got tarre, and yet, (that you may not bee deceived, in apprehending what men they are, and what condition we speake of) that they fall short of that which is proper to the Saints, and so much for the seconduse.

Men finne not out of want of information, but out of love of unrighteoufnes.

Thirdly, if this be the condition of men to wishhold the Truth in unrighteaufueffe; then this will like. wife follow, that commonly men fin not out of mistake, not out of want of Information and conviction, but our of the very love of unrighteoufneffe: And this ferves to take away the common excuse whereby men doe usually mitigate, and extenuare their fins, as if they were committed by accident, out of incognization, or want of due confideration : you fee it is notfo, but that is the cafe of every man out of the fate of Regeneration to committin out of love to unrighteoufactie. And this is a point that needs much to bee urged, because men are not humbled you know the scope of this Text is to humble men, to convince them of their firs, to shew them the circumstances by which their sinnes are justly to be aggravated; now because men will pretend they finne out of Infirmity, and their meaning is good. and they intend not to doe fuch and fuch evils, or if they do them it is not with an ill mind; ladvile you. take heed you deceive not your felves, you know it

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was longe his cale, when hee had no minde to goe to Niniveb, hee pretends faire reasons. God that fear ches the heart, knowes your hearts, howfoever you defend and dispute for your fins, and there is a truth within that tels you such and such things ought nor to be done. Therefore, learne from hence to know your fins, and the quality of them. And, if you object, wedoe not refift this Truth, we obey it in many things; Let mee aske you, Doe you obey it in those things that crosse that particular unrighteousnesse wherein you are delighted : (for there is the proofe) there be tome personall fins to which a mans nature is most enclined, examine if out of love to them you doe not with-hold the Truth; for it fares commonly with Truth in this case, as it did with Iohn Baptist, all the while hee preached Herod heard him willingly, yea, gladly, but when hee came to touch upon Herodias, then hee tooke away his head; and as he dealt with Iohn, fo doe we with Truth, fo long as it suggests nothing to us that crosses our defires, wee are willing to obey it in all things that it shall dictate tous, but when it tels us of fins that we are unwilling to heare of, wee first imprison it, and then extinguish it, as there be degrees in restraining of ir, first in one degree, then in a greater degree, and at last we put it quite out: Therfore take heed to it, la. bour to know your fins, to fee those which are most naturall to you, whether in these you doe not withhold the Truth in unrighteonfnesse; which is done af. ter this manner: When a man shall have his hearr fer upon any particular thing which he is not willing to part with, and the Truth shall tell him something

How the truth is with-held in unright coulneffe.

SER. VI

that is contrary thereto, now let him trie himfelfe. Pilate (the text faith) knew that the Pharifees had delivered Chrift for envy: this he knew, but yet to content the people, fayes one Evangelift, and out of feare of Cafar, fayes the other, he delivered him to them. Out of those two respects, because he would not part with his love of the people, nor with the good-will of Cafar, he would part with CHRIST. Now here is the Triall, Suppose thou esteemest credit, and applause with men, the Truth comes and tells thee thou art to doe a thing that croffes this; marke what thou are ready to doe in this case; you shall see an instance in John 12. Verfe A2. There were many among the chiefe Rulers which beleeved on CHRIST, but for feare lest the Pharifees should cast them out of the Synagogue, they durft not confesse him, for they loved the praise of men more than the praise of GoD. They beleeved on him, the Truth did its part, they were thereby informed well enough what they were to doe, but because they loved the praise of men, they resisted this Truth out of love to unrighteousnesse. So put case thy minde be fet upon wealth, and in that thou wilt not be croft, This truth tels thee, thou must doe one thing; but it will crofle thee in matter of thy estate, as the Young-man that had that Triall put on him, Goe and fell althat then hast, and thou shalt have Treasure in heaven: Compare thine owne with the Young mans behaviour, he went away forrowfull. Whence we may gather that hee was enlightned to fee the truth, he knew it was best to follow C HR I's Tathe Truth

was thus farre revealed to him, for other wife why should be goe away for rowfull? If hee had not beleeved him to be the Mesiah, he needed not to have forrowed, but in that forrow was left in his heart, it manifested what his minde was fet upon. Is it thus with thee? Learne hence to humble your felves, to judge aright of your finnes, and of your Condi-

tion by them.

And if all this will not perfwade you, take this one instance which I will give you. Take a view of thy felfe as thou art affected at some apprehension of death, in fome dangerous ficknes, in fome good mood, after some quickning of the Spirit in thee, after some great trouble into which thou art cast, and fee what thou wilt do in fuch a cafe! See what liberty this truth hath at such a time, how ready thou art to obey it in all things, how ready will the Truth be to informe thee, thele and thele things thou oughteft not to doe, and thou halt neglected these and these duties; how imminent this Truth is, to dictate to thee what thou oughtest to doe. Consider againe what thy behaviour is in time of health and strength, in time of peace, when thou livest in abundance of all things. See how farre short thou are of performing what in those times thou wouldest doe, and in the same measure thou with-holdest the Truth in unrighteousnesse; in such measure thou imprisonest it. for that declares what light is in thee.

Take a furvey one or two dayes, goe through the actions that paffe by thee in the lame, fee what evill thou halt done wand what good thou half omitted, and lay thus, Mightinot I have forborne this

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Vsc 4. Confider the danger of disobeying the Truth. evill, if I would have fix my felfe to doe it? Might not I have performed this duty, if I would have gone about it? and let this humble thee. For this cause I have chosen this Text, that you might be driven out of your selves; and why should you bee backward in it, seeing it is the first step to salvation? And so much shall serve for this third use.

Fourthly, if this be the case and miserable condition wherein every man is before Regeneration, to with-hold the Truth in unrighteousnesse: Then take heed of puring thy selfe into that condition, confider the danger of disobeying this truth, of offending it, of doing any thing contrary to it, of restraining and curbing it; for it is of that nature, that if thou offendest it, it will offend thee. It is a Truth that God hath fet in thy heart, and appointed it to rule there if thou appole it, and fet up usurpers, he will doe as Ichoiada did, that fet up the right King, hee will even fet up this Truth at the day of Death to accuse thee, and to raigne over thee as a Tyrant. It fits in thy Confeience, it markes what is done amiffe, and will be affuredly revenged, for every rebellion, and offence committed against it, as it is said of truth in generall, Magna eft veritas & prevalet, if thou be for the Truth, it will be for thee, and if thou be against it, it will bee against thee, and ir bath Go b on its fide, it is attended with the wrath of the Almighty, who will bee ready to execute upon ther whatfoever this Truth shall alleage against thee, though hee doth it not prefently, yet all the while thou art in the way to damnation, as it was with In da and Achitophel. Therefore bee fure to keepe this

this Truth well, that thou offend it not; as thouar tender over thy weake fromacke, to give what contents it, to avoid what may offend it, and then it shall be as a continual! feaft to thee, otherwise it shall be as a ficke stomacke to thee, that doe what thou wilt, yea whether walking or fitting still, it will trouble thee: So this Truth thou will not be able to deceive, it will fee what is amiffe, whether thou wilt or no: 2 Cor. 4. 2. faith the Apostle, Wecommend our felves to every mans Conficience in the fight of God, by manife-Ration of the Truth : That is, the Conscience within will fee thee thorow, do what thou can't there will be an agreement between it, and the truth that is prefented to it, it cannot but observe all the obliquities of thy life, all thy errours, thou canft not deceive it. nor long thake it off.

Bur, it may be objected, May not a man observe this Truth too much, may be not be too ferupulous.

too carefull in regarding it?

Fanswer, the Conscience may mistake, and give that charge that it ought nor; but as we fay of Thifiles, they are a bad weed, but it is a figure of a good ground where they grow; fo though fcrupuloufnelle be not good, yet it is a figne of a good heart where it is. If a man be rogo thorow a narrow passage or over a narrow bridge, it is good to go in the midff; lo it is good not to be too scrupulous, and yet not to give it offence, for if thou doll with hold it, imprison it, of reffraincir, thou thalt finde it will be revenged on thee, for it is arrended with the wrath of God.

Fifthly, if this be the miferable condition of all. unregenerate men, thus to with hold the Truth in unrighteonfreffe.

Object. May not a man be too lcrupulous.

Anfw.

V/c 5. Give the truth leave to rule.

SBR.VL

righteensnesse. As there have beene words of Humiliation and reproofe, so let me that up with a word of exhortation. Be exhorted therefore from hence to give this Truth leave to rule and governe in thy heart, and life; doe not make a bancke against it, or an hedge about it, restraine it nor, fetter it nor, but suffer it to walke freely in every part of thy conversation, to rectifie and reforme every faculty, speech, and action, for so it ought to doe; and, as I said before, thou shalt finde it a dangerous thing to restraine it.

1 The danger of restraining

Among men, he that imprisons one whom he should not, runs into a Pramunire, and forfeits all be hath. Commonly we faile both these wayes, we give Lufts liberty, which should be restrained; and imprison Truth, which should be at liberty, therefore our judgement shall be accordingly. For letting thy lusts goe at liberty, take heed lest Go D fay to thee, as he didto Abab for letting King Benhadad goe, Thy life (hall be for his life : left on the other fide by imprisoning the Truth you forfeit all things, and G o p take advantage of your forfeiture. the fall of Adam, man doth turne all things upfide downe, according to that which is complained of those Prophets, They did flay the soules of them that should live, and gave life to the soules that should die. So doe men, the Truth that should live they say, and the lust that should die, they give life unto: But you know what Gods judgement was onthem, Ezek. 13. He would destroy both the damber and the wall of untempered morter. God requires at thy hands that thou give account of the Authority committed to thee,

thee, and take heede of abusing it. If the King send a Privie Councellour, or a great man about him to reveale his will, to expresse his commandement in this or that particular, that so men may know it, and bee free from the danger of the Law; if a man, in stead of obeying it, imprison him, how will the King take it at his hands? What then will God doe in this case? He hath put his Truth into the hearts of men, He hath sent His messengers to shew His will, that this He will have done: If thou imprison this Truth, be assured, God will not hold thee guiltlesse, therefore let it have liberty, let it rule and raigne in thy heart, let it doe what it will.

This benefit thou shalt have, Thou settest it at liberty, and it shall set thee at liberty, Iohn 8. 32. If you continue in my words, &c. the Truth shall make you free. From what? or what great benefit hath a man by this freedome? a benefit unspeakable, thou shalt be free from the seare of Death, from the hands of all thine Enemies, to serve God in holinesse and righteousnesse, from the seare of Iudgement, from the seare of hell, from the guilt, and punishment of sin, from the rule and tyranny of sin, and is not this to be defired?

Againe, if thou set this at liberty, if thou wilt practise and use it, thou shalt finde more benefit and sweetnesse from it, than from the meere contemplation of it; we are deceived in thinking that the knowledge of it is pleasant, but the practice hard. Indeed, that that keepes the world from practice, is, because it is accompanied with persecution, whereas bare knowledge

2 The benefit of fetting it at liberty.

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SER. VI.

knowledge croffes not at all; and therefore most men are willing to heare, and know, but in practice they fall short. But in this they are deceived, for this Truth brings more pleasure in the practice and use of ir, than in the knowledge and contemplation of it. Instance in Faith, suppose thou know all the doctrine of Faith, the knowledge is pleafant, much more in practice, if thou wilt let it goe at liberty, if it may pacific, and purific thy heart, if thoube much in contemplating thy priviledges in Christ, thou shalt finde the the fweet of it. And fo I may fay of love and patience, and every grace: Knowledge of things is like Wine or Cordials standing on the Table, thou canst view them, and looke on them then, and have them presented to thee; but if thou feede on them by practice, how do they warme thy fpirits, and quicken thee; if they be digested, and distributed into all the parts, into all the faculties, (for that is digefture) till they turne to flesh and bloud, and spirits, as it were, then thou shalt finde their sweetnesse, even more than any man can expresse, who himselfe hath not felt it.

object.

But now all the question is, how shall a man be able to do this: It may be many will be ready to say, I could bee content to doe it, but I am not able; I have many good purposes and desires, and am willing to practise what I know, but I am weake in performance.

Means how to fet the Truth at liberty.

I Prayer.

I will onely point to the heads; by these meanes thoushalt doe it.

First, thou must seeke to G o D, beseech Him to set this Truth at liberty, be convinced of thine own disability,

SER. VI

disability, in thy selfe, that if thou goe about it by thine owne strength, thou shalt lose thy labour : In his owne strength no man shall be strong, it is Gods power must doe it, Pfal. 119.22. I will run the way of thy Commandements when thou shalt enlarge my heart. David had this truth, but it was not in his power to fer it at liberty; therefore he goes to God, acknow. ledges his owne insufficiency, defires God to enlarge his heart, and when hee hath fet it at liberty, the harshnesse will be taken off, and thou wilt run freely the way of Gods Commandements. The like is in 2 Cor. 10. 4. The weapons of our warfare are mighty, but how? Through God to bring down the ftrong holds, in our hearts; there be strong holds in men, certaine reason in the understanding, certaine lusts in the will and affections, and the se cannot be beaten downe by all the wit in the world, and all understanding that thou canst learne out of any Morall Writers, or the Scriptures themselves; but there is a power through God to doe it, to bring downe these strong holds to bring all into subjection; therefore goe to God, beg it earnestly, and let him give thee no deniall.

Secondly, as thou must goe to him, so thou must doe something thy selfe, thou must practise thy selfe, and the more thou dost so, the more thou shall be set at liberty; the more thou settest thy selfe to worke, the more ground thou shalt get, the more Truth will be enlarged; as it is in marble, the more you rub it, the more it will shine; so the more this truth is used, the brighter it will be in our actions; the more thou puttest it in practice, the more power shalt thou have in thy life, as Christ sayes, If yee believe my sayings,

2. Practife the Truth. SER.VI.

Therefore if you will have this power, be doing, have a good Conscience, for that is the seale of this Truth. How did Paul do to give this Truth liberty to rule in his life? Why, saith hee, I exercise my selfe to keepe a good conscience, that is, If I knew any thing that was to be done, I set my selfe about it, and as the Musician by often practifing his lesson, or as one that writes, by practising his hand doth increase his skill: So in these truths, the more thou dost, the more thou mayest doe; letting them lye still extinguishes them, and for that God often gives men up to a reprobate sense. On the other side, if thou dost use them, doubt not but God will delight to enlarge them. As in other Talents, labouring to improve them, is the way to increase them.

3. Communion of Saints.

Againe, adde this to it: the Communion of Saints you shall finde a great meanes to enlarge this Truth, and to fet at liberty; by walking with the wife, you will bee more wife, and what is faid of Wisedome. may bee faid of Truth, for they are the fame: Saul. when he was among the Prophets, had a sparke of the Spirit of Prophecie, which though it was but a common action in a wicked man, yetthis sparke of a naturall and common gift of the Spirit, Saul had when he came among the Prophets. It is the Apofiles direction, Provoke one another to love and good workes: As one Souldier encourageth another, and a fast goer stirres up one that is slow; fo good company whets Graces. On the other fide, ill company imprisons the Truth: If thou wilt keep company with them that are not good, thou must correspond with them, and this will cause thee to choake this Truth.

SER. VI

Truth, for many times thou canft not doe duties without shame, because thou canst not hold in with them, and with duty too. It is not for nothing that David uses that phrase, Pfal. 119. 115. Away from me yee evill doers, for I will keepe the commandements of my God: As if he had faid, When I goe about to keepe the Commandements of God, if I have company about methat is not good, they will be a barre unto me, and as fetters to my foule; fo that it is true both wayes: the company of Saints enlarges Truth, the other straitens it. St. Paul and others were good men, yet when they were mistaken in that, you shall see what a fetter it was: When S. Paul was to goe to Ierusalem to preach the Gospell of Christ, they at Cefarea wept, and wailed, defiring to flay him; But, faves he What doe you breaking mine heart? You may fee by that speech they were a great Impediment to him: And as Christ said to St. Peter, Get thee behind me Satan: And as David said to the sonnes of Zerviah, 2 Sam. 16. 10. What have I to doe with you yee Jonnes of Zerviah, when they advised him to take off Shemei his head: So if you would have the Truth to have liberty, take heed of ill company. As James faith of refraining the Tongue, lam. 1. 26. He that refraineth not his tongue, his Religion is in vaine : So we may fay of Company, hee that lookes not to his Company, his Religion is in vaine, he shall find it so, for this Truth will never bee at liberty, except it bee among them, among whom it will have its liberty.

Ads 21. 13.

The end of the Sixth Sermon.

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CER-

Progle, for many squestinos, cash not coerfunes wide set three, but all ships terrane held se visit and and and are come come touch and a come and an one boils wayes the chappacy of Saints collages Troth. the other fireless is, St. Parl and others were could mer. vei when they were round enforcement van half de what a serce it was: W and S. v and was to goe to templiferant preach the Golpell of Christ, they at Ce. large weep, and walled, deficing to flay him; But, reves in 15 hat die year lackere nuns heart & You may me Jatan i Pard as Dagua had to the longers of Zorvide 2 Sam, 16, 10. Whit hire I've deswith you we former, " steroicals, where they advised from corolle off (althof-serainingthe Torane, Law, 1.26. Herbar teleamen net his tengan, his Netteran it in value i Sc. we may layout Company, hor elect lookes not to his or this first wall never been at his city, excepted bee ancong them, among whom it will have its liberty.

Acht 113.

The and of the State is Structure.

A, CER



SERMONS

VPON HVMILIATION.

The Seventh SERMON.

ROMANS 1. 19,20.

For a fmuch as that which may be knowne of God, is manifest in them, for God hath she wed it unto them.

For the invisible things of him, that is, his eternal power and God-head are clearly seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse.

E have purposed still to goe on in this point of Humiliation, and then, God willing, wee will proceed to that of Iustification, which we promised to handle.

These words doe second the former, which wee have gone thorow, The wrath of M 2 GOD

foule of a man is a thing in it selfe invisible, but yet

vou

against all unrighteousneffe of men.

36)

you may fee it by the motions of the body, the effects of the foule in the body, this the fenfes are capable of; fo the invisible things of God are knowned by the things that are feene.

SER.VII.

Last of all, this is set out by the end, wherefore God hath done this, the end is, that they may be without excuse: And so tarre he proves the first part, that there is a Truth revealed to men.

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In the next words he comes to prove, That they with hold the Truth in unrighteousnesse; For they knew God, but they glorified him not as God, and not negatively only, but affirmatively also, Their foolish hearts are full of darkenesse; they became vaine in their imaginations.

a. That they with-hold the Truth in un-

But, they were wife men, Grecians, Athenians, men excelling in wifedome all other, how did they detaine it, one would thinkethey did enlarge it? It is true, they were wife in their owne conceit; but thinking themselves wife, they became fooles: how doth that appeare? They turned the glory of the incorruptible God into the Image of corruptible man, &c. So much for the scope of the words.

object.

Wee will not runne to every particular, because this is a place of Scripture on which wee meane not to dwell, but these three points we intend to handle out of these two verses. In the handling of which, you shall see all these particulars will be brought in:

The first is, That that Law, or Truth, or Knowledge, by which every man shall be judged, is made manifest by God himselfe.

Secondly, The workes of God or the Creation, are the meanes by which Hee bath made it knowne.

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Thirdly,

SHR. VII.

Doct. I.
That Truth,o
Law,or knowledge,by which
every man shall
be judged, is
made manifest
by God Himselfe.

what this Truth is.

Thirdly, They are so much made knowne to every man, as will make him inexcasable.

To begin with the first, I say, That Truth, or that Law, or that Knowledge, by which every man shall be judged at the sast day, is made evident to him by God Himselfe. In this proportion you must marke three things:

First, what it is that is made knowne ; It is that Law or Truth by which every man shall be judged; the word in the originall, is to proces, That which may be knowne of God, that is, there is a certaine meafure and portion of Truth, which God disposes and reveales to men, to some one measure, to some an other measure, and according to the measure of Truth he must conforme himselfe, and for breaking that rule onely, he shall be condemned at the last day: The Gentiles have one measure of Truth, the lewes have agreater measure, but Christians, to who the Gospell is revealed, have the greatest measure of Truth given them : Againe, some Christians that live under better Ministeries, they whose education is better, they have more truth than others Now feeing he faith it is made manifest, the meaning is every man bath a measure, and that is to be made manifest; as light when it comes into a roome, it showes all the glory, all the beauty and deformity round about, it showes the right way and the wrong way off you come to the light, all things are made manifest now, which were covered, when you were in darkenesse: thus God enlightens men, he kindles a certaine light in their minds (for forthe word fightifies) he pots a light into their hearts, by which they are able to judge

judge of that which is good and evill, of that which is agreeable to his will, and contrary to his will; of that which is the way to happineffe, and that which is not; and this is made knowne.

The fecond thing to be marked in this propofition, is, to shew, how it is made knowne; you fee that the thing is made knowne unto us: Now it is

made knowne to us these foure wayes.

First, it is made knowne to us by the light of Nature, God bath written the Law in their bearts, Rom. 2. 15. They flow the effects of the Law, which Law is written in their hearts, that is, God hath implanted it there, God hath written it there, He hath fastned it there. He hath revealed to men fome Truths: but the question will be how it shall be knowne that Go p hath done fo; why (taith he) you shall know it by the effects, every man, even Heathens, though they have not come to the knowledge of the Scripture, yet they have the Law written in their hearts, for they doc the things contained in the Law, their actions show it, they could not doe these things, if they had not the Law written in their hearts. consciences accuse and excuse. Againe, it is seene by their judging of others, for in judging of others, they judge themselves, and make it evident, that they doe know, though they doe not practife, and fo it is revealed by the Law of Nature.

Secondly, God makes it known by his works, fpecially, by the Greation of the World, by His works of Providence, who cordinary, and extraordinary, as miracles, that is, when a man lookes on the great volume of the world, there those things which God

a How it is made knowne.

Foure wayes.

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By the light of

Nature.

2 By Gods

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will have knowne, are written in capitall letters, and fuch letters as every one may understand and reade; so as that with the Papists say of Images, they are Laymens bookes, and ignorant mens bookes; so (and in a much better sense) this Booke of the world is the Heathen mans booke, wherein he may see there is a God, and his eternall power, and wherein all men may see what they ought to doe to this God.

3 By the Scrip-

Thirdly, it is manifest by the Scriptures, 10h.5.39 saith Christ, search the Scriptures, fortherein you think to have eternall life, and they testifie of me. This is out of question, that the Scriptures testifie of God, they make God knowne to men.

4 By the

Lastly, it is made knowne by the Saints, as in the same Chapter, John 5. John bare witnesse of me, and what is said of John, may be said of others, the Saints beare witnesse of God. Therefore in the second to the Philippians, they are said to shine as lights in the world, that is, they make God knowne to men: So by these source wayes God makes it knowne, namely by the Law of Nature: Secondly, by his workes. Thirdly, by the Scriptures. Fourthly, by the faithfull that live in the world. The two first make it knowne to the Heathen; the two last to them within the Church, that is, the faithfull, and these be the meanes by which it is evident.

It is God that maketh this -Truth cyldens. Now the third thing to be observed, is, That it is God that maketh this Truth evident. This is enough to prove that it is God; because it is universally done; goe to all Nations, to savage men, that seeme to be most remote from the light, that come not neare any meanes of the knowledge of the Truth, yet these men believe

believe there is a God, every man, without exception, doth so; now where there is an universall effect, it must needs come from an universall cause; therefore from God himselfe.

Now this is not added in vaine, but this you may observe, in that it comes from God.

First, if it come from God, it is not a deceiveable rule, it is not a fancy, but a firme Truth which you

may build on.

Againe, if God make it knowne, it is not done flightly; what foever God doth, if he make it known, it is done to purpole, and effectually; it he have bleffed any, he shall be blest, so far as it is his will to reveale, so far it is to purpose, and this makes men more without excuse.

Againe, if God have made it knowne, then it is a thing you must take heed to, you must not neglectift, because it is God that is the Author of it; if it had beene made knowne to us by accident, or any creature, you might have given the lesse heed to it, but God having made it known, it is of specials moment,

you must in a special manner attend to it.

Lastly, in that God hath made it knowne, then
you may know it is the rule of perfection that is given to every man, in observing of which he shall
sinde happinesse, in breaking of which consists his
destruction and ruine; when God gives a rule, in the
keeping of it man shall bee made happy, as in the
breaking of it he shall be made miserable; so you see
these three things: First, what is made knowne, A
certaine measure of Truth divided according to Gods
will. Secondly, how it is made knowne, by nature, by

Hence these consectaries may bee dedu-

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Vse 1.
To show the hainon sinnes sagainst this Truth.

his workes, by Scripture, by the faithfull. Thirdly, it is God that makes it knowne, therefore not a deceiveable truth, not a fancy, or dreame, but to purpose, therefore you must not neglectit, in observing of it is happinesse, and in breaking of it, you shall finde there will come ruine, and destruction, and misery upon you.

Now we will come to make use of it: First, if there te fuch a Truth made knowne to them by God Himfelfe; then learne hence to aggravate your fins, to know the greatnesse of the guilt of your sinnes : Hence we may learne to know, that the loofeneffe and licentiousnesse men take to themselves against this Truth is more desperate, and hainous, and inex. cusable : for God Himselfe hath made it knowne to them: For every precept of men is of more or leffe moment, according to the quality of the Author, the Law is to bee valued according to the person that gives the Law, therefore mens Lawes are of fome moment, but Gods Lawes are of more moment: This Truth is most pressed in Scripture, when C HR I 3 T preacheth the Word, he faith, every fin is encreased that is committed against this Word: When Ionas camero Ninevel, it had beenea great finishey had not repented, Ged would have vifited them for neglecting the word of Ionas, but a greater than Ionas is bere, faith Christ: So the Queen of the South came to heare the wiledome of Salomon, but a greater than Salomon is here: that is, every fin committed against this Truth, is out of measure finfull. Therefore, if they that breake Mofes Law shall dye under two or three with fles, how shall they escape that negled fo

great

great Salvation, which began to be preached by the Lord Himselse? He hath made it knowne; therefore it is a searcfull thing to neglect it. Therefore you may see what an Emphasis God puts on that, Hast thou easen of the tree, of which I bade thou shouldest not ease? As if he had said, the thing is a small matter in it selse, yet it being the Commandement of the great God, I have commanded it, and thou didst neglect it, therefore thou shalt die the death.

And there is good reason for it, if we consider it, if God giveth the Law it is his; now Gods Name is taken in vaine, when His Law is not observed; for though the disobedience be immediately against the Law, yet it is terminately against God himselfe : for what is against the Scripture, is done against God. Therefore, faith God to Saul, In that thoubast cast mee away, I will cast thee away. And so faith Christ to His Disciples, What sever is done against you, is done a. gainst me ; it is terminated in me: Therefore, thinke when you shall come to die, or to any case of extremity, and God shall speake to your consciences, and tell you, thou haft broken the Law I gave thee, thou haft rebelled against me, thou hast given thy members as weapons of unrighteoufneffe against me, now I will be avenged of thee, thou shalt know I am Just, thou shalt know who it is thou hast offended, this is no finall matter. "If we Ministers come and tell you. you must not Iweare, but your yea, must be yea, and your nay, nay, and whatfoever more is evill; you must sweare no kinde of oathes, if we tell you, you must not diffemble, not lye, not keepe vaine compaoy, not mifpend your Talents, not restraine player from

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from the Almighty, if wetell youthis, it is no small matter to neglect it, it being the Commandement of God; doe not fay of finas ye were wont, Indeed it is a fault, and I would I could doe otherwise, but feeing they be fins against God, know what it is to fin against the Judge of all the World, this will make thee thinke of fin in another manner. Therefore in your fins labour to fix your gyes on God, and it will aggravate sinne. As David in the one and fiftieth Pfalme faith, Against thee, against thee onely have 1 finned, repeating it twice in that place; he composed that Plalme to let forth his sinne, but that which wounded his confcience, that made him fee the haino shelle of his finne was this, Against thee I have finned: So the Prodigall fon this is the circumstance by which he aggravates his finne, Against beaven and against thee I have offended : So learne to know that your finnes are against God, and therefore to presse this Truth a little more.

Consider well with your selves, what is the reafon that God hath required such avast punishment against sinne, that is, eternall death a thinke what eternity is, it is that we swallowes up your thoughts, it is a punishment, the length, and depth, and bredth whereof you cannot comprehend. Thinke why God hath appointed such a vaste punishment, and you shall finde, it is because you sinne against an immense, a great and Almighty God, the length, and bredth, and depth of whose greatnesse you cannot

comprehend.

Againe, what is the reason, God should appoint such a Mediatour to take away the sim of the world,

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that the Son of God must needs take siesh, which the Angels themselves wonder at; it is such a wonderfull action, that they cannot but admire, and in heaven we shall stand amazed at it; which evidences the greatnesse of sin: learne to know this, put all these source together, and see how these doe hold correspondency one with another, and you shall finde out the nature of your sin.

First, consider the greatnesse of God his infinitnesse, the greatnesse of his Authority, the wonderfull vast Soveraignty he hath over all creatures, from this greatnesse of God, comes the second, the greatnesse of fin, I have made knowne this Truth, but thou hast with-holden it, thence it comes that sin is so great, that the least sinne which thou makest nothing of, is a thing of so great moment. That is the second, which followes on the greatnesse of God.

Thirdly, upon the greatnesse of sin, you see the greatnesse of the punishment; if such an one as Aristotle, or a stranger from the Truth should heare of this punishment (the greatnesse whereof appeares herein, that the worme dieth not, and the fire is not quenched,) how would hee wonder at it? but knitting these together it will not feeme strange.

Last of all, the greatnesse of the punishment causeth the greatnesse of such a Mediatour, to take away this punishment and sinne: So there is a correspondency in them, come from God to fin, from fin to the punishment, from punishment to the Mediation or redemption, by which this sinne is taken away. Learne therefore to know what sinne is, I know not a truth of greater moment. And to all adde that,

I Cor. 15. 56. The fling of death is fin : It you looke on death, it is the most terrible thing in the world: You know what the Philosopher said of it, of all terrible things, it is the most terrible, the most fearefull, but fin is the fting of death: As if hee had faid, Death is a small thing in comparison of fin: let a man want finne, and death is nothing, it is but fleepe. it is nothing to have the body and foule separated. Againe, suppose there were no death, but let body and soule remaine together, yet finne is a terrible thing, it is above all the Terrours in the world, as in Indes, fee his terrours, though there was no death on him; fee Adam when hee was not in Hell, but in Paradife, yet how was he Tormented with his finne: Therefore weigh not finne in a wrong ballance, look not on it with a wrong light, take heed of being deceived, for in this of all other things men are most apt to bee deceived: That is the corruption of Narure, that strange darkenesse is brought on men by Adam, that in the thing that most concerneth him. which is fin, in that he is most ignorant, most apt to be deceived: Therefore when the Apostle speaks of fin, hee comes in still with this caution, Bee not deceived, I Cor. 6.9. Be not deceived, neither Fornica. tour, nor Idolaters, nor Adulterers, &c. Shall inherit the kingdome of God; as if men in that were most apr to be deceived : So Ephel 3. 6. Be not deceived, for, for fuch things the wrath of God comes on the children of disobedience: And observe when Christ goeth about to shew to any man, or to any Church what their fins are, or what their danger is, he addes this, Lit him that an eare heare what the Spirit faith to the Churches.

Churches; his end being to tell of their fin, still that SER. VII. comes in, He that hath an eare to heare, let him heare ; As if he had faid, when I come to speake of matter of fin, there be many herethat can tell what I fay, that can understand me well, but few have eares to understand indeed. As when the Prophet came to Ieroboam, hee heard the Prophet fo as it anger'd him, hee knew what his fin was, but hee heard it not to purpole: So when Christ pronounceth a woe to the Scribes and Pharifees, they heard it well enough, but they had not an care to heare it to purpose: Men may heare what flesh and common reason, and common men lay of fin, but not what the Spirit laith of it. there is another kinde of finfulnesse in fin, which is the spiritual evill of fin, and what the Spirit faith of this they doe not heare: Therefore you must even be brought to Christ, as the deafe man was, who being both deafe and dumbe, was brought to Christ, that he might lay his hands on him, now Christ put his finger into hiseares and faith, Ephara, bee thou opened, and then the man heard and spake; so of all men that heare this Word, there is not a man but he is deafe, according to this inward kinde of hearing: therefore you must bee brought to Christ, and be. feech him to give you eares to heare; for few have cares to heare what the Spirit faith unto the Churches when it discovers their fin and misery: Therefore, let not this Doctrine be in vaine to you, but learne from hence to humble your felves, to come to God, and fay to him, Lord, I am now amazed and confounded, I thought before losses and crosses were great matters, but now I fee they are but flea-bitings

dam Tabulam post naufragium, and that is this light. which is the thing which you have caufe to be thankfull for; for this light is worth all the world befide, nothing is fo precious, because it shewes the way to cleape Hell and damnation; therefore you ought to be thankfull to God for it . You feecially that live under the Sunne shine of the Gospell; you must think you might have been borne in other ages, when dark neffe covered the world, or in another Nation, and not in Coffee, where the light thines; and if in the Church, you might have beene ignorant, as many of our Country people are, even almost as ignorant as Turkes and lewes, but when God hath discovered light in great measure, and hath given a great portion thereof to you; you must know all this is not come to passe by accident, but by Gods providence, you are to take notice of it, and learne to be thankfull, not in show only, but in deed and in truth, that is, by practifing according to the knowledge you have, for it is a thing most precious, Math. 7. 6. An admonition is compared to a pearle, whereas the admonition is but one part of this light, and what is faid of a part, may be faid of the whole. Salomon could not find a fit thing to compare this wildome to: It is more precious than pearles, may all that can bee named or defired cannot be compared with it: Therefore feeing it is a precious thing trample not thefe pearles under your feet: know that God hath put a price into thine hand, and that is thy light, and it is a price that will buy heaven, it will bring thee to falvation; but if thou wanted an heart (as the foole hath a price, but he wants an heart) it will doethee no good: take heed

heed thou doe not neglect it, do not abuse it, take not the grace of God in vaine, but fee thou use this light. When the great promise of Christ his comming was made, what was it but this, that they should have a new light, that the people that fate in darkneffe and in the shadow of death, should see a light they never faw before & you that live in this light, that enjoy that which was fo many yeares agoe promifed to the Gentiles, and is now fulfilled; take heed of abusing it, use it to the purpose for which it is given, that is, to guide your feet into the way of peace.

Vfe 3. Doe nothing contrary to the Truth.

Againe, thirdly, to joyne that with it: As you must bee thankefull, so in the third place, you must take heed of doing any thing contrary to this Truth. it is a very dangerous thing to neglect it. Thereis not a loarke of ir, nora beame of this light, which is conveyed to you by the ministery of the Gosbell. which shall be in vaine. Though you doe not prize it, it shall fet you a steppe nearer heaven or hell, even every sparke and beame of this; and this is it which may make men atraid, and looke about them, feeing that when this light is made knowne, it is fo dange. rous to neglect it: Therefore thinke this, when God hath fent a right Ministery, Consider who hath fent this light. God hath done it, and will God fend a vaine meffage . A wife man will not doe fo ; if then God fend it not in vaine, it is to some purpofe, to doe either good or hurt; Now suppose that this light have done you no good, that you have lived lone under this light, but have attained no good, you have knowne much, but practifed little, then know this shall exceedingly encrease your condemnation. Paul

faith.

See. VII

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Caith, We thanke God that be bath canfed us to triumph in tefus Christ, in making manifost the sovour of His knowledge in every place. What is the reason he should rejoyce that this was made manifest, seeing to some it did no good ? Yes (faith he) it shall encrease their condemnation, it shall be the sweet layour of God in them that are faved, and in them that perish. So when we preach, if the light doc you no good, it doth you hurt : As Ifaiah his Commission was, Goe, preach to this people, and shut their eyes, lest they should see with their eyes, and heare with their eares. If we are not sent to enlighten men, we are sent to make their hearts far, and their cares heavy, Thou shalt doe no good by thy ministery, yet I have sens thee, that they may know there was a Prophet among them. Therefore taked heed, you to whom this is fent, that it be not fent onely to this end, that it may be known there hath beene a Prophet among you: Those to whom God hath revealed much, let them know it shall not be in vaine; If the King fend a Message, and men will obey it, fo it is, if not, if they make his authority worth nothing, he will elevate his Authority, and will inflict a Penalty: So God fends not in vaine, if you will not obey him, God will not fuffer any to flight his Authority, but he will be furely revenged. Therefore take heede how you detaine this Truthin unrighteousnesse, that when God hath discovered this knowledge, you do not practife it.

But, every man will be apt to fay, (and indeed they that are most guilty) but I hope we doe practife it,

and not detaine it consumo aid

Therefore I will fet downe (though not all, yet)

object.

Anfw.

Sek-VIL

Seven Cafes, wherein men detaine this Truth in unrighteouineffe.

In the Commission of known fins.

many of the Cales wherein they detaine this Truth and with hold it in unrighteoulnesse, wherein they doe not practise according to this knowledge, and these are seven in number.

First, in the Commission of all knowne firsthere you detaine this Truth, there you imprison it, when foever you finde this to be your Cafe that you commit any knowne fin, therein you are a detainer of the Truth an imprisoner of it. As for example, when a man shall know that these duties ought to be done, I ought to pray fervently, and frequently. I ought to fanctifie the Lords Sabbath, but out of an unliftineffe to it, out of love to ease and pleasure, that carries him another way, he neglects it, and so the duty lies un. done: This is the Commission of a known fine So 2 gaine, I know I ought not to remember an injury 11 ought to forgive mine Enemy, yet thou inviteft him to do thee a new injury, when this is known and not practifed, in this cale men commit a known fin : fo againe, dost thou not know that thou oughtest not to use any dalliance, any touch of uncleannes, and cham bering or wantonnelle & if a man know this, and yer will commit it, because his lusts intend his minde to fuch a Go, and it is a thing to which he is ftrongly in. clined, this is a known fin; to in many other things, in cases of election, or doing businesses this man ought to be cholen, and bufinefles ought to be carried thus yet out of some by-respects, aman will have it carried otherwise, this is committing of a known fin; fo in case of Envy, this mans preferment may be profitable, but because his eminency may be hurifull to me, I cannot affect him, this is a known finne; fo in Cafe

Cale of the Sacrament, doe you not know you ought to receive often, and not to neglect if in the Congregation where you are ? Are you not bound to that? You thinke it a sinne not to heare the Word, and is it not fo, not to receive the Sacrament ? If he shall bee cut off that came not to the Paffeover; shall not he be cut off that comes not to the Sacrament? So you know you must renew your repentance; are not these Truths known? and yet will you commit these sins? Goe thorow any known fin, and in this Cafe you do with-hold the Truth in unright cournes. But what is it to commit a known fin, because it may be I am not convinced fufficiently of that? By this thou mayest know it, if thou finde thy conscience to give a secret intimation that it is naught, it is a figne it is a knowne finne, though thou haft got many Arguments for it, and canst dispute for it; for thy conscience shall witneffe against thee: as in case of Vsury and inordinate gaine, and matters of the Sabbath, many of which things be in question; fee what thy conscience saith, and take heed of disobeying the secret intimations of thy conscience, whatsoever thou hast to say for thy fin before men: Men thinke a fin not to be a knowne fin, because they are not willing to search it out: Now if thou finde this to bee thy cafe, that thou art not willing to fearch it out, to fee all that can be faid for it, or against it, thou shalt finde it a known fin : And this is a notable difference between the faithfull and others. A godly man whose heart is fer to serve God with a perfect heart in all things; there is nothing that comes under the name of a fin, nothing that hath the shadow of a fin, but he is willing to fearch it out,

what they can against it, and when all is done, he defires G o p to try him: Another is not willing to tearch, because he is willing to lye in some fin, or because he will not have his conscience troubled with ir. This is a signe of a false heart, though they do not know that this is a sin, yet it having the shadow of a sinne, and they being unwilling to examine it to the full, it shewes it is no lesse.

Case 2. In unwillingnesse to increase a mans Knowledge. Secondly, the second case wherein a man withholds this knowledge, and detaines this Truth which God hath made manisest, is when he is not willing to enlarge it; a man that hath already some knowledge (as every man hath some) and is not willing to adde to this knowledge, to encrease it, that man properly with-holds the Truth in unrighteousnesse: For he that with-holds sewell, puts out the fire, as well as he that casts water on it; and he that takes away foode from a living Creature, kils it, as well as he that takes away its life with violence; so if thou dost not feed this with sewell, with that which may make it grow and encrease, if thou dost not labour to inlarge it, thou dost extinguish it.

Two forts of

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And of these men there be two sorts:

First, such as doe not care for any knowledge at all, or if they do come to heare, yet they recall it not, medicate not upon it, and so as good never a whit, as never the better, some things they must doe for fashion sake; but if they doe heare, they do it in a negligent manner, they be ever learning, and never come to the knowledge of the Truth: These be the first fort of men.

But

But there is a fecond fort, and that is those which SER. VII have known much, have heard much, have gone very far in the knowledge of this Truth, yet will not go to the uttermost. I may resemble them by Felix (he went not far, but I use it as a resemblance) when S. Paul preached, and began to know fome measure of this Truth, when some of these sparkes began to bee revived and stirred up in him, he bade him goe away, and faid, he would call for him another time, but hee was not fo good as his word; fo when a man is loth to be brought to that strictnesse and exactnesse that is required as our duty, when hee is not willing to bee frait laced, that lives at liberty, and thinkes he will do it before he dies, but puts it off, this man imprilons the truth; when the truth is brought to their doores, to fuch an high degree that it is almost loose, yet they let it lye there still; when they shall come to Agrippa's case, to be almost a Christian, this is to withhold it, the uttermost end and finishing of the worke is all, and that is the reason men are so shie of it: So when wee care not for admonition to live exactly and perfectly in all things, when there shall be little refervation, when we will have a little liberty in this or that, I fay, the not admitting of this, the not going through with the worke, is an imprisoning of the Truth: when men shall come to be unwilling to be called on, it is as if a man thut the doore, and draw the curtens about him, it showes that he delights to fleepe, that he meanes to fleepe, and to continue fo; when a man puts off the truth, and wil not be brought to the uttermost, this is the second way of imprisoning the truth, when he is not willing to adde fewell, to give

Case.3.
In not acting and practifing the Truth, by the use of meanes.

give that which may ftrengthen and encreafe ir.

Thirdly, I will name but the third, and that is when a man is past this degree, and is come to be willing to know all Truths, doth not defire to have any concealed from him, doth not fay to the Prophers, prophecy not, but is willing to be informed to the full. vet when he hath it he acts it not, he doth not exer. cife nor practife this Truth: That is another degree of with-holding it. And this is a frequent cale for a man may know and be informed in all Truths, yet they may lye there unused, and unacted, they may lie there idle: Now when a man is not willing to pra-Chi fe the meanes by which thefe Truths are used, he doth properly with hold the Truth in unrighteousnesse: As for example, the way to act the Truths we have. to flir them up, to blow up these coales, to bring them to present memory, so as they may bee brought to present practice, is the Communion of Saints, the company of holy men, that when a man hath forgot. godly company may bring to mind againe fo frequent reading and hearing these doe at the Truth : for the end of our Ministery is not only to make you to know these things, but to bring those things to minde which you have forgot; if we will not use, but negled the meanes of acting the truth, then we withhold it. So for private prayers, whereas a man should bring his heart to G o p every day, should doe it throughly, should call himselfe to a reckoning for every fin, for all forts, of Omissions, or of Commis. fions, this is a meanes to act this Truth, this good purpose and inclination, this sparke which God hath kindled twere it not for this, they would be raked up

in ashes againe; now performing prayer in a devout and fervent manner, doth liven them, whereas to doe things for fashion, or to satisfie naturall conscience, and not throughly, is to neglect them; so that when a man doth not practise, nor exercise the Truths he hath (as the very exercise quickens them againe) when hee doth neglect any of the meanes by which these coales are blowne up, by which these Truths are to be stirred up, he properly imprisons the Truth.

Let no man say, But when a man imprisons a thing, he barres the doore, but to let the Truth lye is a matter of negligence, how is it then an imprisoning:

Yes, it is an imprisoning, a surprising of it, as it is with fire, if it have not a vent, though you cast no water upon it, yet you put it out; as on the contrary side, if you give it vent, you encrease it; so you are guilty in this case of murdering the Truth, of putting it out: As in any Art that a man learnes, if he let his Art or Trade lie still and unused, he forgets it, so these Truths are extinguished, when a man is not diligent in using all meanes of grace. The receiving of the Sacrament is a meanes to quicken and Act these truths; fasting and prayer, when God calls for it, is a meanes to quickenthem; goe through all meanes which God hath ordained to put us in minde of these Truths, and so farre as you neglect the meanes, so farre you detaine these Truths in unrighteousnesse.

The end of the Seventh Sermon.

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Fig. 1. It is remove sear that the call is a search of the call is a search of

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SERMONS

PPON HVMILIATION.

The Eighth SERMON.

ROMANS 1. 19,20.

Forasmuch as that which may be knowne of God, is manifest in them, for God hath she wed it unto them.

For the invisible things of him, that is, his eternal power and God-head are clearly seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse.

He fourth Case wherein we with-hold this Truth in unrighteousnesse, and imprison it, is, when we directly suppresse it, when we doe indeed suffocate it, when we doe this of purpose, this is

an evident Case when a man not only withdrawes fewell.

Case 4.
In suffocating, and suppressing

Two wayes.

fewell, when he doth not only not act it, neglecting the meanes, but doth purposely suppresse it: As for example, when God shall kindle a good spark in any mans heart, and put in a good motion, not only reveales, but stirres up some Truths which concerne his falvation, and he doth endeavor to put it out, to quench it, and labours to lay that Truth afleepe, and is glad when by any meanes hee can forget it, left it should trouble him, this is a great suppressing of the Truth, and by this we not only suppresse this Truth, but we doe harden our owne hearts exceedingly; as in iron, when we quench it, we doe not only put out the fire, but harden the Iron: fo when God stirs up many Truths (as it is in hearing the Word, in apprehension of death, in suffering some calamity in a good mood) the putting out of these doth harden the heart. Therefore, when a man shall have good purposes, and thinke with himselfe, I will now begin to bee another man, and to change my courses, and yet shall goe into ill company, such as it may be he hath kept before; this is an evident suffocating of the Truth, a thing often spoken of, and blame mee not that I speake of it againe; for it is the great quenchcoale of Religion, a man cannot prosper therein, if he looke nor to his company, because it is as a continu. all dropping on a fire-brand, which will bee fure to put out the light, and life and grace which one hath. Chrysoftome compares ill company to putting in of fwine, when a man hath planted an Orchard with tender Plants; when he hath fowed it, and the corne, or whatfoever it is, appeares, leave the hedge open, and let the swine come in, and they will overturne

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all by the roots. So when we Mipifters have forced the feed, and it begins to grow, a little to put forth, when ill company come forthey spoile all, they marre all, they pull up all by the roots, for hat we have loft our labour, it is indeed to effectuall to keeps downe the Seed, and to make us imprifor the Truth it?

2

Againe, custome in fin, giving your felves liberty in any fin, that keepes downe the Truth, and nothing more. Therefore, of all other things, you must know nothing suppresses that truth that know. ledge, those beginnings of Grace those good motions in us so much as actual finne, because it is quite contrary to it : Fire is not quenched fo much with any thing as with water, being quite contrary thereto and light is not hid to much in any thing as in darkenesse. Take beed then that you be not led away with the deteitfulneffe of finne ; you may think you shall be able to leave this fin afterwards, but it is not in your power to doe fo, for finne takes away the fenfe, and a great finne weakens the faculty that shold refift, it puts out the Truth, because it is so directly contrary unto it.

And herein you must observe a notable difference betweene menthat live godly, and others; the god ly when they fall into sio, it is so farrefrom puning out this Truth, that it helpts it forward, for their fals doe but discover such sint, and so it causes them to search themselves, by which meanes they find out that to be in them, which they never knew of before, it may be it is Coverous nesses, and when it is discovered, there is a winnowing of themselves, they

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SER VIA

The Law of mans judgement

to purge it by repentance: It is quite contrary with the other, the more they fallinto fin, the more they fuffocate the Truth, their falling into fin, gives finne more ground, it makes them more in love with finne, it is the more prevalent against them, the more they delight in it; so that every fin is like the Sea, getting ground of the Land, which they know not how to recover: So this is the fourth way, by frequent quenching of good motions, by ill company, and falling into sin, they doe harden their hearts, and so suffice cate and quench this Truth.

Case 5.
In removing impediments.

The fifth way is, when we do not remove the impediments; which if they were taken away, the Truth would rife, and thew it felfe, forthat is it, that keepes downe the Truth; God hath written it plaine enough on mens hearts; but when we let dust and soile lye on it, we cannot reade it: This idlenesse and Lazinesse suffering these impediments to lye on you, to cover the Truth in you, is to with hold the Truth. Therefore Semera hath a notion in this Cafe, though hee was an Heathen; the foule of man, were it free from passions and distractions, and were quier, truth should bee seene clearely, as you see a penny, or a stone in a cleare River, so Truth would appeare: Doe but remove the impediments that commonly rife from us, and which Satan injects, and this Truth will thew it felfe : for these words (they with-hold the truth) flew that the Truth is ready enough of it felfe to come forth.

Now there bee certaine impediments which wee remove not, and they are these two; either businesse,

and

and from thence proceeds feare, and care, and griefe, SER.VIII. or elfe regreations, and the pleasures and jottes than come from them, one of thefetwo are alway the im-

First, for businesse, when a man takes too much on him, even more than he is able to wealthou doth give himselfe to too much feare, and care, and griefe, which are contrary to this Truth, as Luke 1. it is the promise that wee should serve him in bolinesse and righteonfueffe all our dayes without feare : But let a man bee filled with carnall feare, it suppresses the Truth, and keepes it downe. So for Care, Philip. 4. Caft your care on God, for he careth for non; and the peace of God which paffeth all under franding, hall keepe your bearts and mindes in Christ Tefus : The meaning is, if you will care for your own matters, peffer your felves with cares and perplexities, it will interrupt your Communion with Christ Ichus, it willinger rupt your peace, and if your peace, then your Communion with Christ; therefore he exhorts them to cast their care on Christ, So tor Griefe, in is a great hinderance, the Ifrachites could not hearken to Moles for the anguish of their bearts, and hee that mindes things too much, pierceth himfelfe thorow with forrowes : this was the thingthat fuffocated the third ground, they were kept downe partly with card and partly with divers lufts: Manhamas troubled with many things . Therefore take heed of too much bufinefle, or intending ictoo much, or inordinately.

Secondly Sports, Pleafures, and recreations, things wherein men delights bo much, the fare impediments to the Truth it any of these get predo

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minangy in your mindes, they hinder this Truth, if youwildebatliberty, remove this impediment, divers lufts keepoit downe, as cares, as we may fee in the third ground: And Efay 1. Woe bee to you that langh; If there were not something in this inordinate mirth and jollicy that keepes downe the Truth. why should that be added: and the removall of these Impediments is of great confequence. For there may be many hundreds of men which perhaps, have not fo ill meanings with them, yet are carried away with the tract of vanity, that are not to opposite to the Truth, as forgetfull of it, that doe no fo much relife is, as neglect it; that yet keepe downe the truth. Thefemen partly busied with cares partly intent on pleasures, death shall come upon them as a theefe in the night, and thall lead them captive to hell because they held this Truth captive, which had they fer at liberty lie would have feethern at liberty, free from death and condemnation: That is the fifth Cafe.

Cafe 6.

The fixth Case wherein they with hold this Truth in unrighteous fiess, such an they have it, and doe not use it, and communicate it to the good of others, and herein many faile. As first, Ministers that have their charge, yet doe either Nonresidere, or segniter residere; but that concernes not this Auditory: Therefore I will not meddle with it; but it concernes not only them, but common Christians likewise: When men are converted, a charge lyes on them to endevour to convert their brethren, they should labour to use this Truth, to kindle it in others, the neglect thereof is a suppressing of it; for there is a charge laid upon them; has according to their measure, in their sphere, according

SER. VIII.

according to their measure, in their sphere, according to their callings, they should endevour as much as they can to enlarge this Truth: So likewise Masters of families are bound to do it: shall he be worse than an Infidell, that provides not food for his family, and shall it not bee a greater fin in him that provides not spiritual food: doth it not concerne him in private, as well as the Minister in publike ? Was it not that weh God tooke speciall notice of in Abraham, I will not hide it from Abraham, for he will instruct his family, and his fons, and they shall know the wayes of the Lord: Therfore when they neglect this charge, they withhold the Truth in unrighteousnes: So Patrons of livings, if they doe not their part to bring faithfull labourers into the Vinevard, and uphold them when they are there, they with-hold the truth in unrighteousnesse; for they hinder it, though it bee not their calling properly to bring forth fruit (for that is the Ministers) yet it is their part to uphold them. It is the Vine that brings forth the Grapes, but the Prop is to hold it up: So it is the office of Patrons to sustaine Ministers in the Lords Vineyard: Likewise Lawyers and Advocates have a charge to minister the Truth, not to choake it: It is the office of Justice, to rectifie the Truth, and not to adulterate it, but to informe rightly, and properly, when they do e not discover the Truth, they do with-hold the truth, if they should not labour to doe that, it were a hurtfull calling; but there is no calling that is not for the benefit of men, but if it beethus used to conceale the truth, it were hurtfult, and not ufefull: fo likewise they that be Governours, Justices of Peace in the Country, they with-hold this Truth.

The Law of mans judgement

SER.VIII.

Truth, if they performe northeir duties diligently for this Truth: As it is committed to us Ministers to preachit, fo it is committed to you, that are Go. vernours, to bring men into the obedience of it, you are to goe your way by the Sword, and by your Authority, for it is committed to your keeping, as it is faid of the great Magistrate, he is Custos utriusque ta. bula : you must looke that Truth have his progreffe, as well as that the common-wealth fuffers no detriment: Therefore let not your Authority lye as a Swordin a scabbard, but let it be kept fharpe, to cut downe Popery, and what foever is an Impediment to this Truth, and thinke it no small thing to neglect it . for what loever fins are committed, which you have Authority to restraine, these sins are put on your reckoning: Look on the first Epistle of Timothy the fifth Chapter, and the two and twentieth verfe, Lay hands on no man fuddenly (faith the Apostle) and bee not partakers of another mans fins: If any bee under thee whom thou haft to doe with, if thou doest not bring him in; and restraine him, thouart partaker of his fins; you know what was faid to Abab, Thy life fall go for his life; and you know that not to firike the Nocent, is as abominable in Gods fight, as to ftrike the Innocent: Therefore take heed of negle ding it. whether it bee out of feare, (as that is one Impediment) or out of negligence, Ro. 12.8. Let them that rule doe it diligently, &c. As if that were a thing wherein givers are too blame, that they doe it not cheerefully and diligently: Therefore bee you diligent in your places, to fet the Truth at liberry, to bring men into subjection to it, so farre as may be: And formuch

is made manifest by God.

shall serve for this, being the fixth Cafe.

Now the seventh and last case, is, when we know these Truths of God, and doe not professethem, when God kindled a light, and you put it under a bushell: When God worketh Grace in any mans heart, his Intent is, it should thine forth to the eyes of others, you must not shut up the windowes, that no body may see; if you doe, what soever your re-Speces be: you with bold the Truth in unright confnesse: He that shall know the Truth, and out of feare shall not professe it openly, this feare is a fin, and hee that with-holds it out of that respect with-holds it in unrighteoufnesse; It is that which God requires of ne. ceffity, with the heart wee beleeve, and with the mouth we confesse to salvation, God requires the one as well as the other; this is that, that flut out the Pharifees, the chiefe men among the Rulers that beleeved, they durst not confesse him for feare of the Pharifees, you shall see a brand set on them, they lost their foules for it. Therefore doe not fay a man may keepe Religion to himselfe, may have a good minde. and be devout in fecret, and that to bring it to view is hyporcific, it is not fo, it is a falle opinion; In doing lo, you robbe God of his glory, and your felves of falvation: It is the bearing witnesse to the Truth, which you are bound unto, and you cannot have this Truth in you, but it will appeare, Grace cannot bee concealed, it cannot be hid; and if it could, yet you must know that the very concealing of this Truth, purs an imputation on it; for we conceale nothing but what wee are ashamed of, and shame implyes (you know) that there is something amisse; so that

though

SER.VIII

though you little thinke of it, this concealing of the Truth, this hiding of it, is a degree to blafphemy, it layes an imputation on the Holy Ghoft, for it doth on the light and Truth which is an effect of the Holy Ghost: Therefore know God desires both, hee will have the infide cleane, and the outfide too; indeed, if the infide be cleane, the outfide will be foalfo, but it is not true on the contrary; A man may have a cleane outfide, as in Matthew the three and twentieth Chapter, Make the infide cleane, that the outfide may be cleane also: The meaning is, If a man have a cleane infide, it is not possible bur a cleane outside wil follow: It is true, there may be leaves, and no fruit, but there can be no fruit but there wil be leaves; many counterfeit peeces may look yellow : but there is no gold but it lookes yellow: do not fay then it is hypocrifie, in them that professe Religion, for they would not take the profession of these things to themselves, but that they see a beauty, and excellency in them.

Therfore confider it, & know there lyes a necessity on you; do you think it unequall that God should be ashamed of you, and will you be ashamed of him? Is he such a Father, that his children should be ashamed of him? or such a Master as we should be ashamed to weare his Livery? Doe this to earthly Masters, and see how they will take it. Indeed if there were not some losse to men in undertaking this profession, we need not spend so much time to presse men to it, but there is a losse in professing the Truth; you may lose many friends, and procure many enemies, undergoe many crosses, lose many benefits and preserments, which you might have had, this Christ tells

you before hand, but if you love him, you must deny your selves in these. They breed an enmity in men, instance that place of Ahab, Hast thou found me, Oh mine enemy? And am I your enemy, because I tell you the Truth? All men shall hate you for my Names sake: And the more the Truth appeares, the greater is the hatred, because the object of hatred is greater.

But, if you object what is the reason Peter saith, I Pet 3. 13. Will any man deny to follow that which is good?

I answer, there is a double good, and that is profitable to man, as to bee Iust, Meeke, Gentle, Patient, ready to doe good; in a word, all goodnesse of this kinde men will love you for; but there is another thing in Religion, and that is practice of true Righteousnesse, and holines, and that crosses men: therefore St. Peter addes, Blessed are yee, if yee suffer for righteousnesse sake: As if hee had said, though for your goodnesse men love you, yet for your righteousnesse you must suffer persecution; therefore that must be made account of before-hand and you must be ready to beare it: So much shal serve to set down the Cases, Wherewith men with-hold this Truth in unrighteousnesse.

Fourthly, if there be such a Truth made knowne to us by God Himselse, then in the observing of this Truth, looke for happinesse, in the transgressing of it expect misery, ruine and destruction: If God that is the Governour, the Sumum bonum, shall appoint the truth, and set man a Law, whatsoever that Law is, in observing of that Law, there is happinesse: It is so with every creature, he hath given every creature a Law, and so long as he keepes to that, he is in a good

condition

object.

Anfw.

V/c 4.

Object.

Answ.

Adam, when they commit a fin they are deceived.

But if you object, Adam was not deceived, 1 Tim.

2. The woman was deceived, but the man was not.

I answer, the meaning is, there is an immediate deceiving, when a man is meerely coozened, because there is a fault in his reason, and for that mistakes a thing, and so was Eve onely deceived, she being the weaker: But there is a second kinde, when a man is not immediately deceived, but transported by a lust, and that was Adams Case, and that lust arises from deceit: Suppose it be a lust of envy that transports a man to a sin, although that doth not immediately deceive, yet this (as all fins) arises from errour. Therefore when any temptation comes, see it it be assin; if it beasin; if it beasin, be surethou art deceived, and though thou

SER. VIII

canst not find out the deceit, yet remember it is there. Ephef. 4. you shall finde these put together, The old man is corrupt through lusts proceeding from deceit, and be renewed in the spirit of your mindes after the Image of God in holinesse and righteousnesse, which comes from the Spirit of Truth ; you shall finde there is not a lust but it comes from deceit, and not any holinesse, but it comes from a rectifying of the Apprehension and from Truth; for in these two things (marke it) the Image of God and Satan confift: The Image of God confists not only in holinesse, but in truth; therefore the Image of God is renewed in holinesse proceeding from Truth: As on the contrary fide the old man doth not onely stand in lusts, but in deceir, from whence the luft comes. Therefore take heed of that deceit, and know this, when any fin is committed, it is contrary to Truth, to the Law, to this knowledge, and let that be an Argument against it. I cannot stand to preffe it more: So much shall serve for this point.

The end of the Eighth Sermon.

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SER. IX



SERMONS

PPON HVMILIATION.

The Ninth SERMON.

ROMANS 1. 19,20.

For a fmuch as that which may be knowne of God, is manifest in them, for God hath she wed it unto them.

For the invisible things of him, that is, his eternal power and God-head are clearly seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse.



He third point then which now remaines to be handled, is this, There is fo much revealed to every man, as will make him inexcufable: We fee the words are clear, God bath made it

knowne to them by the Creation, by his workes, to the intent they should be without excuse; or if you will translate

Point 3.
There is so much revealed to every man as will make him inexcu-sable.

ranslate it, so that they are without excuse, the words will beare either. There is so much revealed then, as will make every man inexcusable: For the manifestation of this Truth, go no further than this Chapter.

First, consider, God hath made Himselse known to every man by his workes of *Creation*, this is the booke every man may reade, this is exposed to every mans eye, it is a language which every man un-

derstands.

Secondly, you shall see what they doe, they did not glorifie him as God, neither were thankefull, but became vaine in their imaginations, and their soolish hearts were full of darkenesse, that is their car-

riage towards God.

Thirdly, when God doth behold this carriage in them, he gives them up to a reprobate fense, to vile affections, to their hearts lusts, till they be full of all unrighteousnesses, as it is expressed in the latter end of the Chapter, because they regarded not to know God, he delivered them up to a reprobate minde, to doe things uncomely, being full of all unrighteousnesses. And if you markethis prophecie, you shall see how God is excused, and how all the world is inexcusable:

First, God did that which was sufficient on his

parr, he made himselfe knowne.

Secondly, they did wilfully and stubbornely despile this knowledge, they regarded not to know God, nor practised according to knowledge, but provoked Him with their sinnes, and became vaine, making no conscience of offending Him: Then

SER.IX.

comes in this in the third place, they are delivered up to a reprobate sense, so as they cannot heale themselves, they are brought to an irrecoverable state, as a man in quicke sands that goes deeper and deeper, and knowes not how to get out, they are given up to vile affections, so as they cannot loose themselves from the bands of the Devill, but marke the progresse: First, God reveales himselfe, then they provoke him by precedent sins, then he gave them up to these affections. But to open the point at large, and to shew the excuses men have, and their weakenesse, and how they are taken away, and then it will be evident that all men are inexcusable.

The first pretence men have, is that they know not God, they are not acquainted with him, they are ignorant of his wayes: That is eafily answered, that they that know him least, yet have so much knowledge as will make them inexcufable: They that have onely beene acquainted with the Creation of the world, salvage men that never heard the Word, that were never acquainted with the Scripture, yet these know God, for God hath manifested himselfe to them. This I proved at large in the former point, so that no man can deny but hee. knowes God, that is, that there is a God; and this very thing, if no more, is enough to make them inexcusable, for they knew God, but glorified him not as God: when such a manknowes there is an Almighty power, by his naturall wit, he is able to deduce, if there be a God, I must behave my selfe well towards him, I must feare him as God, I must

The Excuses; whereby men endevour to purge them-telves.

Excuse 1.

That they know not God.

Answ.

be

SER. IX.

Excuse 2. God requires more knowledge than men have of him.

Anfw.

The inexcufablenesse of ignorant Countrey people. be affected to him as God, I must worship him with all reverence as God; but the most ignorant man confesses there is a God, no Nation denyes it, but how farre are they from glorifying him as God: from carrying themselves towards an Almighty God maker of heaven and earth?

But secondly, the second pretence is, but God requires more of me than that; if that were enough to know God, that there is an invisible God, to acknowledge the Deity and eternall Power, it were

well, but God requires more.

Tothis I answer, God requires no more of any man than either hee doth know, or might have known; goe thorow the whole Vniverse, all men of the world that are or have beene, and I fay, God requires of no man more than either he doth know. or might have knowne: I put that in, because there be many men that might know more than they do, spoken of, 2 Pet.3.5. Some there are that are willingly ignerant : He meaneth men that are willingly ignorant of fomethings, but it is all one as if they knew them. And this makes men of this Nation inexcusable, as your ignorant Countrey-people, who though they know nothing, yet because they might have knowne, they are as inexcufable as if they had knowne as much as any; for though every Parish have not a preaching Minister, (which is a thing much to be wished) yet there is no Countrey but some light is set up in it, whither they may refort if they will, and this will make them inexcufable: So they that live under much meanes, that are ever learning, and never come to the knowledge of

SER. IX.

the Truth, and fo have brought a fortishnesse on themselves, they are inexcusable, because themfelves are the cause of their not profiting, as a man that is drunke, though he is not able to understand the commands of his Master, yet because he was the first Author of the drunkennesse, (which caused fuch fortishnesse) he is inexcusable; so they that neglect the Word, or when the Word enters not into the heart, because men delight not in it, (as you shall finde thefe put together, Prov. 2. 10. When wifedome enters into thy foule, and knowledge delights thee) when the cause that men profit not, is because they delight in other things, the streame runnes another way; and so as the Sunne puts out fire, and the outward heat extinguisheth the inward heat; fo they doe drive out the Word by divers lufts, when they might have abstained from those other delights, and have attended to the Word with more diligence, they are inexcufable: So that God requires no more of any man, than either he doth know, or might have knowned

The third pretence is, and that is greater than the other two, I but we have no ability to performe

the things we do know.

That every man is ready to fay, Who is able

to practife according to his knowledge?

To this I answer, It is false, there is ability in every man to doe according to that he knowes; for for so farre as light goes, so farre there is ability in the will and affections to follow that light; there is a common light in menthat are in state of time-generation (indeed sanctifying light they have not)

Pretence 3.
Wee have no ability to performe the things weeknow.

Quest.

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and they are able to goe as far as their light goes, and I will appeale to any mans experience, let him looke backe to the course of his life, and examine himselfe. was there ever any particular action in all thy life, from which thou wast so hindred, that thou canst fay thou couldest not doe it : was there ever any particular fin, of which thou couldft fay, this fin I could not abstaine from : And howsoever we may make it a matter of dispute in the Schooles; yet the worst man, one in whom we may thinke corruption of nature to be most strong, when he comes to dve. he doth not excuse himselfe, but acknowledgehe is guilty. If you confider the nature of liberty, there is a spontaneity in beasts, by which they are carried to that which their appetite desires, but that is not Liberum, though Spentaneum: But when a reasonable creature lookes on a thing as Elegibile or non Elegibile, and not onely lo, but is able to reason on both fides, is able to fee arguments for both, that makes it differ from Spontaneity, when there is no outer impediment, when you may take or refuse it, when you have Arguments to reason, and see the commo. dity and discommodity of it, your will is now free, so that I may truely affirme every man hath a freewillto do that, for the not doing of which he is condemned; marke it.

Object.

But you will object, I but a man is condemned for not believing, for not turning to God, for not having his heart changed, for not being a new Creature, but there no man hath power to doe, therefore a man is condemned for something which he is not able to doe.

To

To this I answer, It is true, a man hath not power SER. IX. to performe thefe, but yet withall, I fay, he hath power to doe those things, upon the neglect of which, Answ. God denyes him ability to beleeve and repent : So that it is true, though a man cannot believe and repent, and nevertheleffe for this is condemned; yet withall take this with you, there be many precedent Acts, which a man hath in his liberty to doe, or not to doe, by which he tyes God, and deserves this juftly, that God should leave him to himselfe, and deny him ability of beleeving and repenting, which as a necessary duty lyes on him : So that though a man hath no ability to doe this, yet he hath ability to abstaine from the things, by the which he provokes God to anger, and by which he deserves this at his hands not to be able to beleeve, &c. For proofe goe to this Chapter, They knew God, but they glorified him not as God, therefore (they having not done the precedent Acts which they should have done) saith the Text, God gavethem ap to their lusts : He tooke away all ability to repent, he deprived them of all the sparkles of common grace and knowledge which before they had, but this is a thing which they themfelves deserved first. So much for the Third, when we come to the use we will be more large.

Fourthly, men excule themselves from this, their natures are corrupt, and they have ftrong inclinarions, ftrong lufts inclining them to this or that finne, which they cannot refift, therefore are excufable.

To this I answer, It is not fo, none hath forfrong an inclination to any fin, but hee is able to refult it. This is the Argument, Leta man have hell and death

Pretence 4. From the corruption of nature, which they cannot refift.

Anfr. I.

fer

SER. IX

fer before him, nay, let tome temporall shame or punishment be set before him; which he shall immediately undergoe, when such a fin is committed, and fee if this will not restraine him, when the lust is most impetuous. Therefore it is not, because he cannot reftraine it, but because he will not.

Answ. 2.

Secondly, hast not thou brought on thy selfe that ftrong Inclination, that ftrange power of finne ? Art not thou the cause of it? For though there be originall fin in us, yet we may intend that originall finne by frequency in any actuall fin: As Varnish intends colours, it puts on no new colours, but intends it. makes it more bright; if there was a glimmering light before, addition of light makes the former light greater: fo frequency of fin, makes finne more active. more efficacious, more vigorous, as humours being accustomed to a place, are ready to breake forth there : fo a fin wherein you have had an iffue, wherin you have given your felves liberty, there finne gets greater victory over you; therfore confider if you be not guilty of the power of fin, of the impetuity of vour lufts.

Answ. 3.

Laftly confider if you have not deferved that God should give you up to these lusts; many are taken in fin, as the fish on the hooke, which cannot get off, it feizes as an Apoplexie on a man that cannot be cured When the fin gets ground, it is like the Sea, getting ground on the land, which cannot be recovered. confesse this is the case of many hundred men, but consider if you have not made way for this; for as the lower stayres leade up to the higher: fo there bee leffer fins win make way for greater, not by way of

efficacie.

efficacy, as Acts beget an habit, but by way of merit, G o p may lustly give them over to this strength of fin: Therefore though their lusts bee strong and impetuous, yet this doth not make them inexculable.

Fifthly, when none of this will serve the turne, then they are ready to lay it on their temptations: How can a man doe otherwise when it stands in such circumstances, that is, subject to such company, to fuch occasions, such businesses, and fo many things to draw him away : When that within will not excuse him, he comes to that with-Out.

To this I answer, when a man is drawne to any thing without, it is the concupifcence within that doth it; put fire to that which is not combustible, it will not burne, it is the corruption within that Therefore, observe that in Atts 5. It is Saint Peters speech to Ananias and Saphira, Why hath Satan filled thy heart? As if he had said, It is true, Satan hath put this into thy heart, he hath tempted thee to the fin, to lye to the Holy Ghoft, but know, thou wast the cause of it, thou hadst the keys of thy heart, if thou hadft not suffered Satan to have entred, he could not have done it.

And besides, consider if thou hast not put Answ .2. thy felte into this Temptation; It is one thing for G o b to lead into temptation, and another thing to lead our felves into it. You know what is fayd of Abaziah, 2 King. 8.27. Hee walked in the wayes of the Kings of Israel, and did as the house of Ahab had done, because he had the daughter of Ahab

Pretence 5. From Temptations of co. pany, bufineffe,

Angw.I.

SRRM.IX

to Wife: Asit he had faid, It is true, it was Ahabs Daughter that led him into those fins, but he led himselfe into the temptation, he should not have married Ababs Daughters: Confider whether thou hast not put thy selfe into this circumstance, and led thy felfe into this temptation.

Luft of all, another Pretence and Excuse is, as I have the temptation that others want, fo I want the meanes others have : If I had the means others

have, I should doe well enough.

Pretence 6. From the want of meanes.

Answ.

I answer, first consider if thou hadft not meanes. and didft not profit by them, confider how many meanes God afforded thee, from whence thou receivedst not that fruit and profit, which thou mightest have done: And if thou didst not, and G o n deprived thee of the meanes, know thou art the cause of it thy selfe: for when men neglect the meanes, when Go p shall fer up a light, and men will not worke by that light, he doth, as Mafters doe with their fervants, when they fet them a Candle, and they play by it, and will not use it as they hould, they take it away in anger ; fo G o a femoves away the light, he takes away the Gospell, he lends a famine of the Word, when we neglect it, or as Parents doe, when their Chil. dren play with their meate, they take it from them : When men will notufe their Talents, God takes them away, and this Talent of the Word above all other, when it shall be abused, and not used to Gods glory.

Other particular Excues

If all this will not ferve to excuse them in generally then are they ready to excule themselves,

SHRM.IX

in particular : First, by denying the fact; or Se-

condly, by flighting the fault.

First, by denying the Fact, they deny that they are guilty of a thousand sinnes of which they are guilty; this disposition you shall findein them in Malach. I. You have despised mee, and you say. Wherein have wee despised thee ? And you have robbed me, and spoiled mee, and you say, Wherein have we robbed thee ? And you reckon it a wearinesse to serve the Lord, and you say, wherin are we weary? So it is the nature of Man to deny the Fact, if it be polfible: See Gods answer, when they have asked thele questions, You have offered the lame and blind in facrifice. Consider what you doe : doe you not despise God in the prayers that you make, do not you performe them in a flight and perfunctory manner? Doe you not offer to God of the worst ? There be men that Solomon speakes of that despise their way, that is, some things they neglect, which they thinke are not worth looking after, some things they reckon as trifles which they will not care for, this is to despise God.

Secondly, If they cannot deny the Fact, they sleight the Fault, and one of these they say, either the sinne is small which they commit, and hope that will excuse them; or if they be greater sinnes, they fall into them by humans frailty, and infirmity, and are forry for what they have done, so extenuating what they doe, and making it a matter of

nothing.

But to answer first to small sinnes, sinnes are not to be measured by the bulke, but by the circumFirst, by denying the Fact.

Secondly, By fleighting the Fault.

Ob.It is a small

Answ.

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frances

stances with which they are committed, though thou thinkest it a small sinne in it selfe, yet considering it with the circumstances it may bee great: A finne committed against light of conscience, and with deliberation, is a great finne, as the Prophet that turned another way, it was a small thing for him to doe it, yet having the fure Word of Go p for a rule not to doeit, you fee Go p punished him, not, as for a small sinne, and he being just, wee may argue from the greatnesse of the punishment, that the finne was great; fo Adams eating of the forbidden fruit, to eate an Apple was a small matter, but there being the Almighty Go p's Command to the contrary, the punishment shewes what the sinne was: So men thinke that to sweare a small oath, is no great matter, but Christ faith, Let your yea, bee yea, and your nay, nay and when God hath commanded a thing, though it be never to small, yet that makes it great: fo it was a small thing for Saul to facrifice before Samuel came, but you fee what ir cost him, God for that cast him away for ever ? So in the things you reckon small, take heed you be not deceived, be the thing never fo fmall, yet for that you may be condemned, as well as for the greatest fin, for he that is unfaithfull in the least, wil not be faithfull in much: And take the least finne, there is the same reason of finfulneffe in that, that is in the greatest, as a drop is water, aswell as the Ocean: If thou abftaine from finne, because there is an Antipathy between fin and thee, as it is with every man after regeneration, thou wilt abstaine from all fins. know

know a Pigeon will not meddle with any feather of an Hauke, because there is an Antipathy betweene them, and the Sheepe hates every Wolfe, and men hate every Toad, his stomacke rises at a little Toad; so a right gracious heart abhors every thing that is evill, and cleaves to every thing that is good, indeed he sailes much in performance, but his heart is found.

Againe, there is no small sin, but it makes way for a greater, as playing at small games, makes us afterward to play a greater: Therefore the littlenesse of the sin excuses not; for one sin admitted is of great consequence, because it drawes on many

that are great.

Now for the second, somethey say are small, some are great, and for them that be great, they commit them by Accident, out of infirmity, and

are forry for what they have done.

You must know this, if they were committed by infirmity, the Excuse were good, for even the faithfull themselves fall into divers fins out of infirmity; but take heed of deceiving thy selfe.

If thou findest this thy Case, that thy heart is renewed, that thou wagest a continual warre against thy fins, resolvest never to make peace or truce with them, usest all meanes thou canst against them, admittest of no occasion to lead thee to fin, and yet fallest into it against purpose, and sincere defire of heart, it is a fin of infirmity, and God will so Iudge of it, but put case thou holdst not a continual warre with thy selfe, but sayest, I see it is a fin which I am strongly inclined to, I shall be

Ob. I fell into by infirmity.

Answ.I.

feeme that it was but a falle forrow: So if thou dost pretend forrow for thy sins, and yet relapsest into them againe, it is a slight forrow that God regards not. So much shall serve to take away the Excuses, learne to lay this to heart, and consider it, and see how you bee inexcusable: Now to make use of it.

Vfe I.

The first Vse is to justifie God, learne to lay the blame where it is, that is, on our felves; thinke not that God condemnes any without cause, for every man is inexcufable. And here this point is fpecially to be marked: I doe not fay, men are inexcufable onely in regard of Adams fin (that being a Truth we all affent unto, that in regard of Adams fin, the ability we had, we loft in him but I will go further; men are inexcelable in regard of the prefent condition, and their actuall fins, marke it well. The reason whereupon he infers that they are inexcufable, is . God hath made Himfelfe knowne to them, namely by His Worker and Creation. He goes notro Adams fin, but they had knowledge enough; this knowledge they practifed not, and in regard of the prefent actuall evils which they committed, they are inexculable. Therefore that God may be glorified and justified, that he may be true, and every man a lyar, know that God condemneth not for any more than He hath revealed, as some have onely the Law of Nature, so they are condemned only for breaking that Law, they are not condemned for not worthipping God according to the Law of Mofes or the Gospell, but fim-

ply and only for breaking the Law of Nature; They that have finned without the Law, Shall be condemned mithout the Law, Rom. 2. 12. That is, at the last day there shall no more be laid to their charge, this you knew, and this you broke: So againe, they that only knew the Law of Mofes, yea, at this day, if there be any Iew in the world, which never beard of Christ, which never had meanes to know him, be shall not be condemned for not belowing in Christ, but for the breach of the Law of Nature, and the Law of Moses; and the reason is good, for by the same reason that the Gentiles shall not be condemned for breaking the Law of Moles, by the same equity & ground, they that have not the knowledge of the Gospell, shall not be condemned for breaking the Law of the Gaftell: So that if we confider this, There is no man (go thorow all) but God shall lay this to his charge at the day of judgement, Do not fay, I bound thee to impossible things, that I laid on thee a Law. thou coulds not keepe, thou shalt not have this excufe left thee, I gave thee ability to do much, but thou didft not doethat thou wert able to doe, for that is the condition of every man, he is able to doe more than he doth, and if any man perish, it is for not doing the things he was able to do.

Object.

But you will fay, G o p might have revealed more.

I answer, God doth lead along, but men do Ponere obices, lay blocks in his way; God deales not onely in Iustice, but in much mercy with any veffell of wrath : Indeed he loves the godly in a fpeciall manner, but mercy he shewes to every man,

light, is, because he layes blockes, and when God reveales still, he layes more, till at length there be an end of his patience and long suffering.

To give an instance in Sanl and David, God led Sanl along, but he sins still, God leads him on, till at length he went his way, and God leaves him quite; but in David you shall sinde as many frailties as in Sanl; if you looke on Davids nature, the strong temptations to which he was subject, he was ready to lay blockes too; but because God had a peculiar love to David, he removed them all; yet God dealt with Sanl in much mercy, he shewed much patience, and long-suffering; but David he loved with a peculiar love, therefore he carried him thorow all: So it is with all the faithfull, I will put my feare in thine heart, that then shalt never depart from me, saith God.

But, you will say, this is to preach Free-will, and if men have free-will and be condemned for not doing what they might do, what is the difference betweene the Doctrine of the Papists and this:

I answer, Though there be a free-will to do that, for the not doing of which they shall be condemned; so as you cannot come to any particular that these men cannot doe, yet God hath kept it in his power to draw whom he will, to sanctifie whom he will, for God keeps these two together, he keeps men within compasse of common grace, so that they may doe much of themselves, and the changing of mens hearts, the enabling of them to believe effectually, or repent, the drawing of them to God,

....

Anfw.

that is, proper to G o D: So that these may well stand together, this freedome they have, yet it is not in any mans power to believe, to repent effectually.

V fe 2.

The second use we should make of it, is for practice : learne hence then to justifie God, and to condemne our felves, to thinke well of Him, and ill of our felves, to give Him the glory of His mercy, and patience, and long fuffering; and to take shame to our felves, lay the blame where it ought to be laid : for let a man have committed never lo great, never fo many fins, if he hath fomething to fay for him. felfe, he will never be humble; labour to come to this, to see that thou hast nothing to say for thy selfe, to see that thy fin is out of measure finfull, as indeed it is; and this will put a necessity on thee, and teach thee to love much, because much is forgiven thee, and till this thou canft not be a man fit for Christ: Therefore you shall find these two expresfions, Rom. 3. All are under finne : And the like is in Galath. 2.22. He hath flut up all under fin, that the promise by the faith of I u sus C HR Is T might be given to them that beleeve, that every mouth may bee stopped. That is, before God will shew mercy. He will bring them to fee that are inexcufable, that their mouths may be every way stopped, that they may have nothing to fay for themfelves, that they may have no excuse, no Postica, no back-doore: when a man is shut up in sinne, when there is no evafion, nothing to extenuate fin withall, then his foule is humble, and begins to finke before God; then he fees necessity of comming to Christ.

Sanm.IX

Christ, and is brought into the casethey were in, in the second Chapter of the Acts, Men and bre. thren, what shall we doe to be faved? As if they should fay, before we thought we were in a good condition, at least we had something to hold by in our apprehention, but when Peter thewes them their guiltinesse, then, men and brethren what shall we doe to be faved: This is it the Scripture cals, Afflitt your Selves, Jam. 2. Now the Greek word for Affliction. is, sesans, that is, when forrow flands round about a man, when there is no way to get out, when one is hedged in on every fide, for when there is any scape, it is not properly an Affliction, because there is an evalion, a way to helpe out; but that makes it an Affliction, when it compasses us round, when we have nothing to fay, when all objections are removed, so that we are throughly convinced of fin, this firs up prefent apprehension of danger, pre-Cent forrow for fin, and when any Affliction is prefent, it will have prefent cale. There be many excules, but when the Holy Ghost removes all thefe, then menare driven to Christ, indeed; beforethey clave to fin, as to their Center, ftil departing, and loath to depart, for men come out of the flate of unregeneration, as Lot came out of Sedome, who was fo loath to come out, that the Angell was faine to draw him out; fo tilt we be all nothing, till there be no twig to hang by, till there be no Fibra to nourillus on our owne bottome, we will never come to Christ : as look if he could have eleaped Salemen, he would not have flowne to the houres of the Alter, but when he saw no hopes, then he

laid

laid hold on them, and faid, If hee will kill mee, hee shall kill mee bere : So if wee can subsist in our naturall condition wherein we are we will love it, we will cleave to it; but when God hath ferited us out of all our turning, that there is no hope left. then we goe to Christ, then we take hold on the hornes of the Alter; as when a man hath a cord let downe to him into the Sea, you need not bid him hold fast : So when God takes away all excuses, takes a man quite from his owne bottome, cuts him from the root of Nature on which he grew, this makes him come to Christ. When we tell men of their fins, that they are accurfed, that doe not keep every part of the Law, they deale with us as the Ægyptians did, when it was told them, that in evety house the first borne should die, except the destroying Angell saw their doore-posts sprinkled with bloud, they regarded it not, they minded it it not, till the very day, and then where the bloud. was not found, they died for it: So we may tell you of fin, of the danger you are in, we may tell you, that you shall die, yet you beleeve it not, onely a few, whose hearts are sprinkled with the bloud of the Lambe, they indeed defer it not, for they doe know how foone the destroying Angell may come. Therefore labour to be convinced, this is to know what a Mediator is, and not to have it in specularion only. And here it were good to confider, what that is that holds men on their roots; there is an Anchor under water, though men fee it not, that keepes them in their old condition, if wee could hit on it. And

Means where by men are kept in their old condition. First, Inconsideration.

And it is either Inconsideration, men consider not what they have to doe, they looke not about them, according to that in Dent. 29. You have feene all what the Lord did to Pharaoh, but the Lord hath not given you hearts to consider it this day : Now if you aske what Confideration is; I answer, Confideration is nothing else but an act superadded to knowledge, when a man not only knowes, but returnes and reflects on what he knowes, when he flayes and abides on it, when he lookes round about a bufinesse, not on a corner of it, but fully and weighes every circumstance: Therefore we are faid to ponder our wayes, when we doe not onely looke to that which is present, but to the time past and to come, when all things are taken in: Now when a man shall lay all together, when he shall consider, that is, thinke feriously, and remember that hee hath but a little time to live here, and that there is another place where he shall live for all eternity, that he hath an immortall foule, and that his state is dangerous, that his fins are great, and the wrath of God is as a confuming fire; when there are laid together, when he confiders them, and staies on them, by these meanes he comes to see with his eyes, and understand with his heart, and to be converted and healed; but because men do consider, thence it is that they grow on their roote still, and are not brought to this inexcusablenesse, nor have al Arguments taken away.

Or another reason is, some Lust, there is a Some Lust. worldly credit, riches, pleasures, or something which they are loath to part with, the rich man

will

will not part with his possessions, they in the twelfth of Saint John will not part with their credit with the Pharisees, Ieroboam will not part with his Kingdome, till these Arguments shall bee anfwered, and G o D shall cut off those snares. for so they are termed, 2 Tim. 2. 25. Waiting if God will give them repentance, to know the truth, and to come out of the snare of the Devill, who takethshem at his will: The meaning is, every man, before he be regenerate, is holden by some snare, the snare is lome luft, the root of it is some falle reasoning; now when men come to know the truth, and to be delivered out of the snare of the Devill, when God convinceth a man, and opens that truth, undoes that falle reasoning on which that lust is sounded, he cuts the fnare afunder, and then they are fet at liberty: Every man faith, I cannot live without credit, without my state, without my kingdome, (as every man hath a kingdome of his owne) when God teacheth that this is vanity, and if we will be happy, the best way is to serve God with a perfect heart, when God teacheth the contrary Truth, then he is out of the snare of the Devill, when he hath awaked his conscience, that he is sicke of sin, that he feeles his rebellions, then the thing he magnified before, is nothing now; As when a man is ficke, the houses and orchards he magnified before, are now not regarded, his dainty fare, and gorgeous apparell, he hath no pleasure in them, for he is fick: So it is with the Soule when God chargeth fin on the Conscience.

Againe, when G o D shewes better things

thanthele, as Hebr. 10.34. They had in heaven a better, and an enduring substance, and therefore cared for nothing: They cared not for parting with their goods, when they had another righteousnesseto trust to: So when G o p opened the heavens and shewed Himselfe to Paul, he reckons all as dung and droffe, he doth not magnifie what he did before. And thus are men freed from the snare of the Devill: Therefore when a man shall deferre and think I am ready to come, but I will not yet: I fay, thefe must be taken away, for they are false reasonings by which we are built on our root: Now when a man shall be perswaded of the danger of putting the evill day far from him, when the Holy Ghost shall give him wisedome to number his dayes, then he will take to himselfe new thoughts. Every man naturally feares death, but because it is farre off, no man regards it; and so because we put the evill day farre from us, we turne not to God; now when God shall convince a man of the Truth, and teach him to number his dayes: Well, thou art now in health and strength, but when thou commest to number the dayes that remaine, they are very small. Put case a man had an hundred dishes of meate before him, if one comes and fayes, Take heed what you doe, for one of these dishes is poyion, he will not tafte of any of them, except he have taken an Antidore before : So when the Holy GH of s' r teacheth, it is true, In one of thefe dayes is death, thou shalt finde poyson that shall take away thy life; whether first or last it is uncertaine, if thou wert wife to confider thy latter end,

that

that is, if thou hadft the wisedome, which God must teach, thou wouldst see little reason, why to venture thy soule on one of these dayes, if thou hast not made thy Election sure; for this is as to eat of one of those dishes when there is poyson in it.

Therefore confider (beloved) what uncertainty of life there is, what it is to venture the foule, and what eternity is: When God shall teach this, and stirre up present affections of seare, and apprehension of wrath, it will teach a man not to deferre,

but to come home speedily.

Again, when this place of Scripture, and the like, shall be seriously considered, That if the Good man of the house knew at what time the Thiese would come, hee would have an eye to him; That Christ hath threatned all before hand that doe not watch, And I will come at a time thou thinkest not of me: If thou didst consider this when thou art most secure and furthest off from G o D, in the midst of thy jollity, and fast a sleepe, I will come at a time when thou lookest not for mee: And didst thou thinke this threatning in vaine? Didst thou beloeve this Scripture and lay it to heart? thou wouldest not deferre thy Turning to God.

Againe, confider, put case thou hast liberty, if sicknesse come and give thee warning, alas how faure art thou from being able to repent? Are the times in thine hand? Must not the Holy Ghos r change thine heart? If thou dost now take resolution to amend, hast not thou cause to suspect that it proceeds from selfe-love? For

if

is made manifest by God.

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if it had beene not of love to G o D, wouldest thou not have turned sooner? And if it bee out of felfe-love, God accepts it not. All this while wee have spent in shewing the

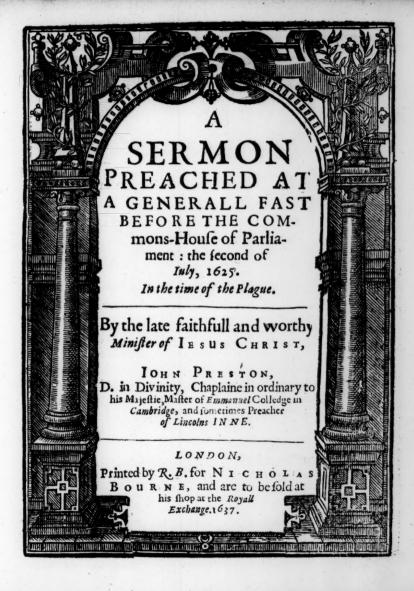
Disease, and now wee must shew the Remedy.

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SERM.IX

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FINIS.





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SERMON PREACHED AT A

Generall Fast, before the Commons-house of Parliament, July 2. 1625.

NUMBERS 25.10, 11.

And the Lord spake unto Moses, saying,
Phinehas the sonne of Eleazer the son of Aaron
the Priest, hath turned my wrath away from the children of Israel, (while hee was zealous for my sake among them) that I consumed not the children of Israel
in my jealousie.



EE are met together, you know, to fanctifie a Fast to the Lord. I will therefore speake a word, or two, of that Duty, before I come to the Text which I have read to

you: But I will doe it briefly, the Common place
O 2 thereof.

Fasting is no Arbitrary duty

Which is proved by Texts of Scripture.

thereof, being too large a subject at this time to

And first, we will say thus much to you; That this duty is a necessary, not an arbitrary thing, which we may doe, or leave undone at our pleafures: You know there be many examples of it, many commands for it in Scripture; but of them we will only repeate two: The first is that in Iocl 2.

15. (a place you well know) Santtific to me a Fast, call a solemne Assembly. When the Lord began to send sudgement on the Land, he straitly enjoyied the performance of this duty, which showes that it may not be left undone at pleasure.

To which I will adde that in Esay 22.12,13,14. The Lord of the cause at that day to meeping, and mourning; but because at that time they fell to rejoycing: It mas revealed by the Lord of Hosts, that that sin should not be purged away till their death. When there is a time for Fasting, and when there are just occasions for mourning and humiliation, the Lord doth then sorequire it, that if you doe it not, but will doe the contrary, the Lord will never forgive it; it is a fin that shall not be purged away till you die.

The definition

You will say then, What is a Fast? In a word, a Fast is nothing else but the sanctifying or setting apart of a day for humiliation, reconciliation, and reformation. I say, it is to sanctifie a Day; because the day of a Fast must be equal to the Sabbath; the very word used in that place of Ioel, Sanctifie me a Fast, shewes as much. In that day you may do no service worke, but must keepe it hely to the Lord.

That

That you have to doe in that day is, first to humble your selves, as in that place of Ioel, Turne to mee with fasting, mourning, and weeping. Secondly, it is for Reconciliation, Levit. 23. 27. it is called a day of Atonement. Lastly, it is for Reformation, and therefore in the day of fasting, the whole people entred into covenant with God; as in Nebe. the ninth Chapter, and the beginning of the tenth verse, you shall see the Princes, and people came altogether, and seale a Covenant to the Lord, to reforme their sin of taking strange wives, and entred into a curse, and an oath to walke in Gods Law.

I will say no more of that, but will only tell you, what are the failings which wee are most subject to in this businesse; for we may know the disease by the medicine: if God take great care to prevent our falling into a finne, it argues that we are apt to fall into it. And first, we are very ready to rest in the worke don, in opere operato, to thinke that the very action will please God. Therfore it is carefully added in Isel 2. Rend not your clothes, but your hearts : that is, when you come to fanctifie a Faft, do not thinke that the very outward performance of the duty moves mee: It is the heart that I looke to, therfore you must take care that at this time, your greatest bufines be with your harts. Lev. 23.29. He who in that day (meaning the day of the annual Fast, which was then instituted) doth not afflict his foule (for so the word is to be translated) shall be cut off from his people. The outward performance is not the thing that God respects, or accepts; he doth not regard that, (for he is a Spirit, and beholds the be-

The defects which we are subject to in performing that duty.

r. To reft in the work done

haviour

2 To do it for

haviour of the spirit;) he considers how we are affected in secret before him.

A fecond thing wherein we are apt to faile, is, to think that one day is enough, and when that is done, there is an end of the businesse: but it is not so, that is but the beginning of it. Esay 58.5. Is this a Fast, to hang downe your headfor a day? Is it to bow it down as a Bulrush? Bulrushes, you know, in a storme hang down their heads, but when faire weather comes they lift them up againe. So when affliction is upon us, we are apt to humble our soules for a time, for a sit; but when a little peace or prosperity comes, we forget to be longer humbled: whereas the end of a Fast, is so to begin the worke of Humiliation, that we may the better continue it afterwards.

3 Not to reforme upon the deing of it.

A third defect is this, we are perhaps content to do the duty, and with some affection too, but there followes no reformation of life. Therfore in the fame chapter, fee how carefully that is put in; Is this an acceptable day to the Lord ? Will I accept such a Fast as this? When you find pleasure, and continue in strife and debate? That is, the Lord regards not the bare performance of the duty, unles the end of it be attaynd; now the end is nothing elfe, but that every particular man reforme the evils he is subject to : yea, his particular weaknesses, and personal infirmities, the mending of weh, is carefully to be endeavoured whe we sanctifie a fast to the Lord; else we assemble together for mine and for oile, As if he should fay, you have not fought me when you howled upon your beds; but your wine and your oile: That is men are affected with the judgments of the Lord, they defire

Hof. 7.14.

to have them removed, they wish for ease and profperity, and for that they affemble themselves; but to Me, faith he, ye returne not. A beaft will do as much when it feeles any evill oppressing it; and therefore God cals it, bowling on their beds, an action proper to beafts: but the Lord looks, that you feek him in fincerity, and that you labour to make your

hearts perfect in him.

In a word; to conclude this, remember, there is a double performance of every holy duty; one is, when we do the work as a taske, and are glad when it is over , when we doe it as fervants that doe evefervice to their masters: another is, when not onely the thing is done, but your hearts also are wrought upon; for that is the end of the outward perfor. mance, and the worke is fo farre accepted as it hath an operation on our hearts and affections. in every duty; as in Prayer, when you call on God in private, doth G o p regard the words of a Prayer: No, but 'its working on your hearts, 'itshumbling of them, 'its bringing of them into fram, and making them perfect with God every day, by a thorow renewing of your repentance, and this is the doing of the thing. Amongst your felves, if a fervant do onely make a show of doing a thing, it is not regarded: but he that brings the thing to paffe is accepted of you: and that is it, which the Lord requires and accepts in our performances. Now we shall see that this Text will helpe us to all that is required in a Fast, as will appeare in the particulars.

Phineas the some of Eleazer, &c] In the for- Verse 1.a. mer part of the Chapter the disease is set downe, disease sin.

There is a double performace of duties.

When they be performed as Fafts.

2 When its affections are wrought upon in the duty.

The Ifraelites

The Israelites disease, sin. The consequent of sin is wrath. Vers. 3.

The effect of Gods wrath, the plague.

The remedy was the turning away of Gods wrath.

Which was done by zeale. And that for two reasons.

Five generall points raised out of the text.

and that is fin, (which is indeed the onely difease of the soule) illustrated from two consequents. First, from the wrath of God, who (as the Text saith) was very angry with Israel, for they had committed whoredome, and joyned with Baal-Peor. That was the disease, the sin, for which they had brought on them Gods wrath. And secondly from an effect of that wrath, the Plague; (God struck them with pessilence, that is the punishment.

In this Verse is set downe the remedy, and that is the rurning away of Gods wrath. For as the Physician sayes, Morbi curantur contrariis, so it is true in Divinity: as the wrath of God was the cause of the plague, so the turning away thereof is

the remedy.

This turning away of his wrath is set forth by the cause of its turning away; and that was the zeale of Phineas, while hee was zealous for my sake; and that is made good by two reasons. One is the latter end of my Text; therefore have I not consumed them in my jealousie. As if he had said, If Phineas had not beene zealous, my jealousie should have burned more and more, and the jealousie of that should have beene utter destruction. The second is Gods owne Testimony, set downe before my Text. The Lord bimselfe said unto Moses, that his wrath was turned away.

I will fay no more for opening the words; but in them you shall see these five points lye evidently

before you.

First, in that the removall of the plague is attributed to Goo, and to the turning away of his

anger,

anger, this is cleerely deduced: That it is God onely that doth good & evill; for you fee his anger brought the plague on them, and the turning away of his anger healed them agains.

Secondly, it is fin that causes Gods anger: anger in God hath alway relation to fin, for fin is the

cause of it.

Thirdly, the way to turne away the Lords anger

is zeale, for his fake.

Fourthly, if there be want of this zeale among us, his jealousie shall grow hotter and hotter, it shall increase upon us more and more.

Fifthly, and laftly, the iffue of this jealousie of

his, will be utter destruction.

We will begin with the first, which is, That it is God only that doth good and evill to every Nation, to every Church and Kingdome, yearo every particular person. As you see here; it was not the corruption of the aire that brought the plague, nor the clearing of it with frost and wind, that turned it away : but the cloud of the Lords wrath fried this storme on them; and when he was appealed with them, there followed health and peace: The Lord wounds, and the Lord heales. For what is the plague but a fword in the hand of an Angel, who drawes it out and puts it into its theath againe, at his Masters Appointment ! And is not there the same reason of all other evils ! War you know is a terrible thing, when enemies come as Bees on aland; but doth not the Lord hiffe for them ? And againe, they are driven away as with a breath at his appointment. Famine is a leane devouring evill, weh causes the Land

1. Generall
point.
God only doth
good and evill.

Certaine to

decontract.

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the onely cause of it? Doth not he make the Heaven as brasse, and the Earth as iron? Doth not he when he will, open the windowes of Heaven, and unstop the bottels of the clouds, and powre out rain unseasonably? And is not he the cause of death, which is the journies end of both the former? To which every one of us is subject, yet we consider it not. Though we see men fall from the Tree of Life every day, yet we regard it not. This the Lord takes only to himselfe, Psal. 68.20. To the Lord belong the issues from death: and therefore let us give to the Lord, this great Prerogative of his; That he only doth good and evil, and let no man question it.

You will fay, who doth question it? It is very true, we do not question it in words, but if we question it in our deeds, it is an argument that our harts make a doubt of it, though our tongues do not question it. Therefore let us examine the matter.

If we thinke the Lord only doth good and evill, why then will not we obey him and lerve him, and please him in all things? But provoke him to anger, by our words, and by our workes, as the Prophet speaks. Perhaps you will say to me, as Saul answered Samuel, when he came from the war of the Amalekites; O then blessed the Lord, I have fully kept the commandement of the Lord, but saith Samuel, If thou hast done so, What meanes the bleating of the Sheep, and the lowing of the Oxen: So I say to you, if you obey the Lord, what meanes so many sins amongst use what means fornication & whoredome, which is so frequent? what meane those Oathes amongst

Certaine convictions for demonstrations of the point.

The frequency of our finning.

amongst us, for which the Land mournes ? Not onely greater oathes, but smaller oathes, which exceed the greater for frequency, though the greater exceed them, in that they take the Name of God in Againe what meanes the breaches of the vaine. Sabbath ? Of which I will speake a word by the way: and that you may know that I doe not blame you for that as a finne, which is no fin. I will make this digression. Do you not thinke that Sabbaths are to be kept, and to be kept holy ! I will name but two reasons to make it good ; you shall finde them in Elay 57. 30. It is My Holy Day. First it is a Holy Day, and if it be holy, you may do nothingtheron that is common. A Veffell that is fanctified and made hely, may not be imployed to take up common water, or used in common services, for it is holy. So the time of the Sabbath is holy, therefore you must not spend it about common actions, for if you do you prophane that which is holy.

Secondly it is My Day, and if it be My Day, rob me not of it : every houre of that day that you fpend in common speeches and actions, you rob the

Lord of that houre, for all the day is his.

And do not thinke that men were tied to this obfervance only, under the Old Testament; but know
that it continues still: doe but consider with your
selves, if the Lord should have lest it meerely in the
power of the Church to appoynt a Sabbath day,
it might have beene brought from a weeke to a
moneth, and from a moneth to a yeare, and so if of
meeting together had beene no necessity put upon
us by God himselse, where would religion have

A digreffion touching the Sabbath proving that it ought to bee fanchified.

t Because it is a Holy Day.

a It is Gods

It is further convinced.

I From the hazard of Religion by leaving man at liberry.

beene ?

a From the Antiquity of its celebration. beene? And do you thinke God would not have provided for his Church better than fo.

Befides, why should it be questioned, when it is transmitted to us from the most ancient times. Instituted to us from the most ancient times. Institute of the Chartyr sayes, that on the day which we call Sunday, the Christians met together to worship God; and the people came out of the Countrey for that end, and it was a Solemne day.

Tertullian in his Apology faith as much: and therefore because they spent that day in worshiping God, all the Heathen called it Sunday. And in all ancient times it was never controverted, never

called into question.

3 From the ulefulneffe of a Sabbath

Conviction is

our neglecting

Againe, do we not need such a day? Therefore the Lord saith, Sabbath was made for man; as if he had said, I could have spared the Sabbath. It is not for my own sake and for my worship sake, but for mans sake, that is, lest he should forget God, and be a stranger to him, which would redound to our own hurt. And therfore shall not we be willing to keep it, when it was for our owne sakes that the Lordappoynted it? What gainers might we be in grace and holines, if we would sanctifie every Sabbath as we should? Should we be losers by it: but this is a digression, and I speake it by the way. But marke it, I say, if you keepe the Commandements of God, What meanes this bleating of the sheepe? These acts of disobedience on his owne Day?

Wee will goe on in the examination. If indeed wee thinks that it is the L o R D that doth good and evill; why are wee so in observant and negligent of him? why doe we reckon it a wea-

rineffe

rinesse to serve him : why turne wee Religion into formalitie, posting over holy duties in a carelesse and negligent manner, when we should be carefull and fervent in the fame ? Why is there so little growth in religion, fo much barrennesse in good workes, the price whereof is more than gold and filver ? In a word, Why doe wee turne the maine into the by , and the by into the maine? That is, why goe wee about all other businesse as our maine and chiefe scope, and take in holy duties by the way, more to stop the mouth of naturall Conscience (as carnall men may doe) than for any delight wee have in them ? If wee thinke God to be the Author of good and evill, why are these thengs so . Every man is ready to professe his faith in the Truth hereof, but if wee did beleeve it, wee should be more carefull to please the Lord in all things.

Againe, if wee thinke that God onely doth Conviction good and evill, why have not wee our eyes on him altogether ? why doe wee not feare him, and nothing els, trust in him and in nothing besides, depend on him, and upon no other ? In all our calamities and dangers, why doe wee not feeke to him as to one that onely can helpe us, and heale us?

You will fay, wee doe depend on God, wee trust Quest. in God and none but him?

It is very well if you doe; but confider, that to Answ. trust in God, is to part with all for his sake, and to have an eye only unto the recompence of reward, to be willing to deny our felves in our profits, and God, which is credits, and pleasures, to be content to have him alone. Thus Saint Paule expresses it, 2. Tim. 1.13. Therefore.

our not fearing and trufting him alone.

Discovering the Nature of trusting in to be content with God alone.

Therefore, saith he, have we suffered these things, for we know whom we have trusted. As if he had said, we have parted with all, we are content to be led from prison to prison, we are content with God alone, for we know the power and faithfulnesse of him whom we have trusted.

To rely upon him in Exigents.

Which is inflanced in Hester. And Daniel.

Againe, to trust in God, is then to rest on him, when the case is such (marke it) that if we faile we are undone, then to build on him as a fure rocke that is the nature of true holines, and exact walking, when God puts us into an exigent, removes from us friends, takes away worldly helpes, yetin this case to truft him. Thus Hester trufted God, when the undertook that dangerous enterprize If I perift I perifb, when if the Lord had failed her, thee had loft her life. So Daniel truffed God, when hee would put himselfe upon him, being in such danger for the open profession of his Religion, which by death they would have forced him to deny. Thus Afatrusted God, when he went with a smal noniber against a great multitude, the Text faith of him: That he trufted in God. Now do we thus trust him ? Surely we doe not : but when faith and fense come into competition, when they meete together on a narrow bridge a wee are ready to by as our confcience the wrong way, to goe afide, and decline the blow, that is, we are ready in such a case, though with breach of a good conscience, so to trust in God, that withall we will keepe a fure foot on some outward, probable, fenfible meanes, that if God failes us, yet, we may know what to truft to. The truth is, we do not leane to the Lord. For what is it to leane

leane to him ? You know a man is then faid to leane, when he stands not on his owne feete, but fo rests the bulke of his body upon a raile, or staffe, or the like that if it faile him, he fals down : To reft on God in this manner, is to leane to him; and did we thinke that hee had all power to doe good and burt to the Creature, wee should thus trust in him . but in that we do it so little, and so seldome, it is an argument that whatfoever wee professe, wee doe not indeede beleve it. Last of all (to make an end of this examination) if wee thinke indeed, that the Lord onely is able to doe good and evill, why doe we not that which is a necessary confequent thereof, which you shall finde in Gen. 17.1. it is Gods freech to Abraham, I am God At fufficient therefore malke before me, and be perfect. Marke that, when any man thinkes G o D to be Al-fufficient that hee hath all power in his hands, that hee is AL mighty (for so the word signifies) that which will necessarily follow on this beliefe, is this; hee will bee perfect with the L o R D. You will fay, I hope we are perfect with Go o: But if we bee, why are our actions to diffonant? why doe wee ferve Go D foby halfes, and by firs ! why are we fo unequall and uneven in our wayes ? we are zealous for a fit, and in some particulars, but grow cold againe, as if we never had beenethe men. We goe on in a good courfe, till we meete with some croffe, and then we baulke it; till wee meete with some advantage and preferment, and then wee ftep out of the way to take it : Is this to bee perfect with Goo & But if wee thought the Lond to bec

Conviction, or not walking perfectly with the Lord.

1

All Sufficient

All-sufficient and Almighty, we would walke perfectly before him. For what is the reason that any man steps out from God? It is because he finds something in the Creature, which he sees not in God; therefore saith God, I am Al-sufficient, that is, let a man looke round about him, and consider whatsoever it is that he can defire or neede, he shall have it in the Lord, for he is All-sufficient. Why then should not you be perfect with him? Why will you start from him at any time, or upon any occasion? And this shall suffice to make it evident, that it is a very hard thing to believe this indeed, that God only is able to do good and evill.

Indeed we care for the favour of Princes, and thinke that they can hurt, or do us good; and therfore we are so intent about them, so busily occupied about them, but this would not worke on us so much, if we did believe that which I have now delivered unro you, that God onely is the Authour of

good and evill.

All father

Reason 2. To proove the point. Therefore will we reason with you, and see if we can plant this principle in you, and strengthen your beliefe thereof. For it is certaine that all the errours and obliquities we find in the lives men, come from this, that these common Principles are not throughly believed, but by halfes, and of them we faile in more than in this; for if we did believe that God is the cause of all, we should serve him with willing hearts, and ready minds in all things. It is true, were thinke God hath a chiefe hand in good and evill, yet we thinke the Creature can do somewhat too, but consider this one reason.

If the Creature were able to do you good or hurt, I will bee bold to fay to you, that God were not God, and you might be absolved from worshipping him: For this is a principle planted in every mans nature, by the Author of Nature, that we regard or neglect every Creature more or leffe, as they are more or leffe able to doe us hurt : now if the Creature could but in part do us good or burt, wee need not then care to worship the Lord onely, for he onely could not benefit or hurt us, but God onely is to be worshipped; therefore he onely hath power to doe good or hurt. For on this ground wee worthin him alone, that hee onely is able to doe good or hurt, otherwile hee were nor a compleat adequate G o D to the worthip that is required.

Againe, if the Creature could doe any thing, it might chalenge part in the Deity; butiris impoffible there should be any more Gods than one. Therfore it is the Lord onely that doth good and evill. Thus Ames conclude it in his third Chapter, Is there any evill in the City that he hath not done? And fo we may fay, Is there any good that he hathnot done; where marke the generality, Is there any evill that hee hath not done? Therefore glorifie him in thy life, and in all thy wayes: For, as Daniel told Balfbaxer In his bands are all our wayes. That 16, wee take not the least step to prosperity or adversity through the whole course of our life, but it is the Lord that guides our steps. Therefore in 2 Cor. 1.3. Paul cals him the God of all comfort exclufively, to that no Creature is able to joyne with

Reason 1.

If the creatures could do good or evill, God were not God.

wo kes by

Reafon 2.
The Creature thould be God

Dan. 5. 33.

Object. 1.
From the operation of fecond caufes.

Infw. 1.

I. The Lord workes by them.

Reason I.
Which is illustrate by some comparisons.

him in giving the least comfort.

But you will fay to mee, Is this so? Doe not we find by experience, that riches, and friends, and credit, and wisedome and the like doe comfort us? And that the want and absence of these doth us hurt?

Yes, but I may give you this double answer, First, these things are at Gods disposing and command, therefore it is not they that do any thing, but the Lord by them. It is the hand that brings to passe a thing, yet it is not vertually in the hand, but in the will of the man that commands it.

But secondly, I answer, It is not these things that do you good or hurt, but the Load by them. You know when water heates the hand, you doe not say, the water doth it, but the heat that is by the sire in the water. When you take a medicine in Beere or Wine, it is not the Beere or Wine that cures, but the medicine that is taken in that Beere or Wine: So it is the Lord that refreshes and comforts, he wounds and he heales by the creature, but the creature doth neither.

But you will fay, this ability is borne and bred with the creature, and is never separated from it.

I answer, it is very true, the Creature hath a firnesse in it to doe us good or hurt; but it is not able
to put forth that sitnesse, or that strength, till it
becasted by God; that is, till it be set a worke to
doe it, by his blessing or cursing: For example,
The bread bath a sitnesse to nourish, but if G o p
sayes not to the bread, nourish such an one, is
shall not be able to doe it; for we live not by bread;

but

but by the Word of God, by his bleffing of it, and commanding the Creature to doe it. On the other fide ; take a diseate, or any Creature that is fit to doe us hurt, it shall not hurt, unlesse the Lord say, goe and strike such a wretch, be an instrument of mine to punish him, Let an Axe be never so sharpe and keene, till the Worke-man take it in his hand and apply it to the worke, it shall doe nothing: So Gods bleffing and curfing doth all; for Gods bleffing is nothing elfe, but his bidding of the Creature to doe such an one good; and his curfing is nothing elfe, but his bidding of a Creature afflict fuch an one: and therefore sometimes men are cheered by the Creature, fometimes against they want that cheering; forntimes they have contentment therein, and sometimes againe they have not. And hence it is, that there may be abundance of all things, and yet be no more than as the huske without the graine, as the shell without the kernell, affording nothing but emptinesse. Againe, you may have a hundred-fold with persecution, that is, God can give you more comfort in persecution, and the want of everything, than you had in prosperity, when you had every thing supplied: therefore in Ier. 9.23. see how the Lord reasons, Let not the strong man rejoyce in his strength, nor the wifeman in his wisedome, and why? For it is I the Lord which exercise loving kindnesse, and judgement, and righteousnesse in the earth. As if he had said, if these things were able to do you good or hurr, you might rejoyce in them, but it is I the Lord that show justice and judgement, and am only able to do all. So in

By their different effects.

By places of Scripture.

R

Pfal.

If riches encrease, set not your heart on Pfal. 62. 10. them, and why ? For power belongeth unto God. But they might object, The Lord useth the meanes: that is answered in the last verse. It is true, but God rewards according to our workes, and not according to our meanes. And so much for the clearing of this: now we will apply it.

Víc I. To labour to fee God in his greatneffe,

Which would draw our affeaions to God.

The want of it carries us to the Creature, and brings us upon the danger of Idolatry

First if the Lord be able to do all good, and evill, then learne we hence to fee God in his greatnesse: the Lord is forgotten in the world, we doe not fee him in his greatnesse and Majesty, and Almighty power; if we did, it would draw all our thoughts and affections to him, which are now occupied about so many severall fancies: I say, they would be all pitched on him, whereas feeing they are converfant about poverty and riches and friends and difgrace, as able to do good or evill: it is an argument, we attribute that to the creature which belongs to God, with is no better then Idolatry: as in Colof. 3.5. Mortifie your earthly members, fornication, uncleaneffe, and coveton fre ffe which is Idolatry; marke that. Now Idolatry is of two forts, either when you worship the true God in a wrong manner, or else when you make the creature God: and that you do either when you conceive the creature under the notion of God. as the heathen did the Sun and Moone: and the Papifts do the bread, (for if there be Idolatry in the World, that is Idolatry) or else when you attribute to the creature that which is proper to God, that is, when you place your comfort and fafety in the creature, and so place your joy & delight in him. And thus we do when we thinke riches or poverty

By advancing

the Creatures

in our opinions

by their presence or absence can do us good or hurt. If.41.23. you shall fee there, the Prophet useth two arguments to prove that Idols were not gods: First. They tell us no things to come : Secondly, They do neither good nor evill. As if he had faid, if they could do good or hurt, they were gods: yet there is a fecret opinion that lodgeth in our breafts though we obferve it not, that these things, can doe us good or hurt; and therfore, because our affections follow our opinion, we lust after them inordinately; and thence it is that they steale away our hearts, as Ab. folom was faid to fleale away the hearts of the people: that is, he who was not the owner tooke them. And fecondly, he did it fecretly, and so deale the creatures with us, when wee have a fecret opinion of them. The rich man in Luke having much wealth about him concludes, Now foule take thy eafe. when Davids Mountaine was made strong, he fays, therefore I shall not bee moved; and have not wee the same thoughts in us? Are not we ready to think, if I had fuch an advantage, fuch a friend, I should doe well. But I say to you, that if you had all these, you should not be a jot the better, nor in the want of all these are you a jot the worse; for it is God only that creates peace, and comands comforts; that you may fee down for a conclusion. That is his Perogative Royalland thence it is that we must love him with all our hearts, and with all our foules; thence it is, that we are not to regard the creature at all, because hee onely can make our lives comfortable or not comfortable.

If this were beleeved, how would it change our K 4 joyes

joyes into teares ? What an alteration would it make in our lives ? If wee did beleeve it indeede. should we be so taken up in seeking of wealth, and outward excellencies, and not rather in growing rich in faith and good-workes ? If it were well planted in our hearts, we should mindenothing but grace and fin: for you know grace on ely findes acceptance with God, and fin onely provokes him to And indeed what in the world else is worthy our intentions : you may joy in these things, but still remember the Apostles rule, Buy as if you bought not, and grieve as if you grieved not orc. Why fo : Because these things can doe you neither hurt nor good, if they could, they might have your intentions, but they cannot. Therefore doe as Moles did, Heb. 11. 27, He endured, for he faw him that was invisible. What then ! Therefore hee for sooke Egypt not fearing the wrath of Pharach. When he faw God in his greatnesse, when hee faw him that was invisible, that is, when he saw him as if he had been visible, it removed all feare of the creature. When a man fees the Sunne, what is a Candle or Torch to him : And fo will all thefe things feeme to thee, if thou couldst fee God in his might. If God onely doth good and evill, why then doe you haften after outward things and weary you selves in vaine for that which will not profit ? Therefore the Schoole-men call fin Aver fio. a Dee and Conversio ad Creaturam, aturning from God, and a turning to the Creature.

Question concerning the use

But you will fay, to what end then are the creaof the creatures tures ? And what will you have us to doe ?

They are to be used with a subordinate affection.

I answer, you may make use of these things (1 deny you not that liberty) onely use them with a dependant affection, fo as still you have an eye on Go D; you may take water out of the streame fo as you have an eye to the Fountaine; you may take light from the Aire, so as your eye be on the Sunne. So that if the glory of the Sunne fet, you account all your light to bee gone though you have the Aire still: that is, you may enjoy all these outward comforts, you may use your wealth and friends, and have Wife and Children, &c. but your comfort shall not bee more nor lesse, nor your prosperity longer nor shorter, than as God is pleased more or leffe to shine on you, by the enjoyment or want of whose favour, you may be happy in the want of all, and abundantly miserable in the having of them all. Therefore faith the Prophet, You have for faken God the fountaine of living waters, and digged to your felves Cisterns that will hold no water. What is that ? It is as if the Lord faid, what doe you meane? It is the Lord that dothall; hee is the Fountaine, and the Creatures are but Cisternes, and all their comfort is but borrowed. Againe, you have in God living waters, that is, comforts of a better nature; but the water that you find in these pi's is but mud. dy water. Againe, he is a fountaine that is never drawne dry, but thefe are broken pits that hold no water.

Againe, if God onely doe all good, and evill, then let us confider that what bufineffe foever wee have in the world, what outward imployment foever wee exercise our selves in, yet our maine businesse

To looke to God in all our businesse.

Hee doth inftance in particulars. bufinesse is in heaven; we be ready on all occasions to look to the face of the Ruler, of the Physitian of men, and creatures : but we forget that the fwaying of the ballance this way, or that way, is from the Lord. When Iacob had prayed earnstely to be delivered from Efan, God answers him, thou hast prevailed with God, and thou shalt prevaile with men; so whatfoever bufinesse you have on earth, if you will bring your enterprize to passe, prevaile with God, and you shall be fure to prevaile with men; turne him, and all is turned with him, for all depends upon him. Whatfoever is done on earth, is first done in heaven, and concluded there, and then we feele and taste the fruit of it here. From this generall we may descend to particulars; and from hence you may learne, That it is not our Army by Land, nor our Navy at Sea that shall secure us at home, or prevaile abroad, though it be well that these things be done, and therefore you doe well in contributing cheerfully to his Majesty, for the maintenance therof, for the common good: yet still remember that all your bufinefle is in heaven; and that you must trust more to your faithfull prayers, then to your preparations for successe in all enterprises.

It is not our wodden wals that will guard us, nor the sea wherwith you are invironed, nor our policy, counsel, and strength that will secure us, it is turning to God, and clensing the Land from the sins wherwith he is provoked, that will do it. Turne to him, and he will turne to you, that shall be a bleffing on us and our enterprises. This is to see God in al things, this is to sanctifie and exalt him for God, in our

hearts; without this all is nothing.

I will end this poynt with this briefe direction: you know there is in every man (I speake now of every man that is holy, and not of others who are Arangers from God) the flesh, and the spirit; there is faith and fenfe: and one of these two every man lets on work to take a view of the things that are before the. If you fet faith and the spiritto work on things, they will tell you, it matters not what outward things are, what the creature is, for it is God that doth all: set the flesh on worke, set sense and carnall reason on worke, and they will bring quite contrary newes , like the wicked Spies that were fent into the Land of Canaan, who when they did but east their eve on the state of things there, they were first difcouraged themselves, and then discouraged the people: Oh there be Gyants, and wals reaching up to beaven! Wheras the good Spiesthat looked on things with an other eye, brought another kinde of meffage. Iust thus it is with us, in sending out our Spies to looke upon the state of things before us, if wee fend forth the Flesh, Sense and Reason, they bring report of terrible Wals, and cruel Gyants, their power is so great, their forces so strong, that there is no medling with them; but fend Faith, and the Spirit, and the Will, like good Spies looke on things with a right Iudgement, and indeed that is all the difference betweene an holy man, and another; the one looks on things with another eye, he fees a vanity in the Creature, which the other doth not, hee fees an All-sufficiency in G o D, which the other cannot. And therefore he hath onely an eye to the Lord, all his care is to ferve him,

Vse 3. Set Paith and the Spirit on work to judge of these things.

and

and please him in all things. So he hath no ill newes from heaven, he cares for nothing on earth. other cares not how matters stand betwixt G o p and him, foall things be well below, so his Mountaine stands strong; and therefore that wee may judge of things with a righteous judgement, wee must bee carefull to see them in their true nature. which onely Faith, and the Spirit will present. And so much shall serve for that point.

Two generall points. Sinne causes Wrath.

Which he illustrates by a Comparison.

Object. From the infensiblenesse of wrath.

ANW.

Containing in it the proofes

You fee then, that it is the wrath of G o p that doth all hurt, and the favour of the Lord that doth all the good. We come now to the fecond point. which will come in well upon the former: That it is the fin that causes wrath; fin and wrath are knit together, they are inseperable. So that as Elisha said, when leberam sent a messenger unto him to take away his life, when he was fitting in the house with the rest of the Elders, Shut the doore upon him, and hold him fast, for is not the sound of his Masters feete behinde him? So I say to every man, If sin and wrath come together, then first shut the doore of fin, which is the Mellenger, fuffer it not to come in. give it no entertainment, for is not the found of his Masters feet behinde ! Doth not the wrath of God follow ? And shall not that wrath take away our head, as Elisha said ? Therefore, if you will keepe out Godsanger, keepe out fin.

But you will fay, I feele no fuch thing. committed finne, and yet have no experience of his

wrath following fo close upon it?

I answer, you must know this, that as diseases of the doctrine must have a time of ripening fo must finne.

know

know the poylon of a disease enters not into the heart at first : Sinne hath certaine Vestigia, which are fet downe, lames 1. 14. When Luft is conceived is brings forth sinne, and when sinne is ripned and perfected, it brings forth death. The reason why it brings not death presently, is, because it is not perfect, because it is not ripe. The sinnes of the Amorites, faith God, are not yet full. Abab had committed a finne, he had got the Vineyard, and flaine Naboth, and yet heard nothing of it; but when he had killed, and taken possession too, then came the Messenger of wrath, and execution followed. God let Judas goe on, till he had made the march, taken recompence, and berrayed his Mafter, but then wrath came in upon him. God flayeda great while till the fin of Phorach was perfected till his hardnesse of heart was come to aripenesse, and then be was drown'd in the Red-fea.

Therefore, in the second of the Romans it is faid.

There is a treasure of wrath.

Now in a treasure there are three things: First, when a man is once able to treasure up any thing, he is still adding to it, and by degrees it growes: and in that sense the Lord hath a treasure of wrath, as we adde sins, he addes drops to the viall of his wrath, till it be full.

Secondly, it is a treasure for a time, it lyes still a

while, forelle it were no treasure.

And Thirdly, when the time of expence comes, then it is opened : And to it is with the wrath of the Lond, it is gathered by a little and little, as you heapen the by directed little, then it lyes covered

Gods wrath is a treasure.

1. Because our finns adde to

finns adde to his wrath.

s. Because ir

3. Because in time it is expended. for a time, but in due feafon there shall bee an expence of it; if you fow to the flesh, the feed must lie covered a time, and then it must have a time of ripe. ning but at length comes reaping. Therefore be not deceived in this, though you feele not the wrath presently, yet thinke not that it will not follow. No, be affured this linke betweene finne and wrath cannot bee diffolved. You shall findea phrase in 2 Pcs . 2.3. Whose damnation sleepeth not; what is the meaning of that? That is, they bring on themselves swift Destruction, though they thinke damnation fleepes, yet it doth not fo, it goes as fast as we, and will be fure to meete us in the journeyes end. So Moses which this phrase, Your sinne shall finde you out : And David in the Pfalmes faith, Evil Shall bunt the violent man to overthrow him; that is, Sinne when it is committed is like a blond-hound, which, though a man be gotfarre from the place where a thing is acted, yet followes the Tract, he purfues, and gives not over till hee hath found : So G o b fets finne upon the Sent, as it were, and it will bee fure to finde us out. " And forehe most pare when wee thinke our felves fafest, it destroyes us sudden lieft. Doe not thinke therefore, that these two linkes of finne and wrath can bee fevered. which deceives us is this, wee fee all is quier, and heare no more of finne, but you must know that all that while finne is fending its cries to heaven for vengeance, which are like unto the Vapours in the middle Region, that are fent up infenfibly, wee fee them not we heare them not but they come downe in a Storme. As Gow faid to David, Thom of fendedst

Sinne is like a Rormy cloud. fendedst in secret, but the punishment shall be before this Sunne. Wee thinke sinne a small thing: A great body, when we are past a mile or two from it, we thinke very little, which proceeds from the weaknesse of the eye. The same imbecillity is in our mindes, when sinne is past a great while since, we looke not on it as the same thing, whereas the sinne is the same in it selfe, the same in Gods account, and shall have the same punishment.

But you will fay, Is this the case of every man? Who then shall bee saved?

I answer, there is a difference in sinnes. Sinne doth not alwaies bring the same thing to passe in all, though in some cases it may; both godly men and evill men doe sinne; Pearles and Pibbles may both sall into the mire, but one is a Pearle, the other a Pibble. And there is this difference in the punishment, if a Sonne offend, his Father will chastise and admonish him, but not cast him off, the Father will spare his Sonne in whom he delighteth, but if a servant offends him, he turnes him out of doores, and will no more have to doewith him; if you be servants of sinne, eternall wrath shall come on you, he will turne you out of doores, and utterly cast you off.

Wee will apply this. And first, it shewes you, that if sinne still drawes on wrath, then if you cannot see sinne in it selfe, yet see it in its Effects, in its Concomitants, as it is attended on by the wrath of Goo; though you care not for the blacknosse

Simile.

Object 2.
From the generality of fin.

Answ.
Yet all fin not alike.

And therefore are differently punished,

Vfe I. Of the Point. To fee finne in its effects. Which is urged from the Terrour of Gods wrath. blacknesse of the cole, yet care for the burning of the cole; though you care not for the foulenesse of finne, which holinesse should teach you to regard, yet let the fire that is in it move you, specially confidering it is the wrath of God, which feare and felfe-love should perswade you to decline: Pfat. 90 11. faith the Pfalmift there, W bo knowes the power of his wrath? As if he had faid, no man knowes it but thole that have felt it. I fay, it is a thing we doe not know : Rom. 9. 22. faith the Apostle there, What if GOD to hew his wrath, and to make his power knowne, suffer with much patience the vessels of wrath fitted to Destruction? Marke it ; the meaning is, when the Lord comes to execute his wrath, he will how his Almighty power therein : As hee shewes the Riches of his glory in his mercy to others, fo his very Power, yea, the transcendent greatnesse of his power shall be declared in his Wrath. But, alas, wherefore doe I goe about to enlarge my expressions of this Wrath ? The truth is, you will never understand it by the speaking of others, it must be the Lords worke.

If he will manifest himselse to you, that is, if he will open a crevise to let into your soule the least glimpse of him in his wrath and anger, it will amaze and consound the stoutest hearted of you all. Sand was a stout man, Achitophel was a wise man; but when God manifested himselse to them, as he did to Sand the day before he dyed, when God would not answer him, when he apprehended God in his wrath, he sell downe to the ground. If God be set against us, let but an imagination, an apprehen-

fion.

fion, yea, the leaft thing, come as a Messenger of his displeasure, as an Arrow dipped in the venome of his wrath, it shall be insupportable.

But you will fay, I never felt it to be fo terrible.

I, but if once the Lord shall mingle the least trouble-Some thought with his wrath, fo that you shall fee him in it: I fay, that will amaze and confound you, as the hand-writing did Belfhazar : It was not the hand writing that did so distemper him, but the apprehension of an angry God, that was able to take away his life from him. When God came to Elijah, 1 King. 19.11. he first of all sent a wind that broke the Mountaines, and rent the Rockes; then he fent an Earthquake, and then a Fire, to let him know what a God he is : And thus shall every man finde him, that meets him not by repentance. Therefore doe not trust to this, that the fins you committed are long agoe paft.

I will for that purpose commend unto your remem. brance loabs case; and Shime's case: loab had committed a finne long agoe, but he was never a whitthe better for that, his pardon being not fued out, God fo ordered it in his providence, that his Gray haires should be brought to the grave in bloud. So Shimei feemed to be quiet a great while, but at last the Lord mer with him. I may also tell you of Sauls finne in wronging the Gibeonites, though it rested a while, yet

it was brought home to him at the end.

But, you will fay, I feele nothing? But let not that deceive you; remember that terrible faying in 1 Sa.3. Samuel threatned from Goda great judgement on the house of Eli; but the house of Eli flourished still: It is no matter for that layes Samuel, I would have you for all.

object. From the not prefer feeling of Wrath. An w. It is not felt, because it is not apprehended

Sinne re maines on Record.

And at length God will firik once know this, that when the Lord begins, he wil also make an end, that is the greatest terroun of all others. When a man observes this to be his case, to lye in sin, and goe on in sin, and thinke there is no Iudgement, nor greater terrour, it is an argument that when God begins, he will also make an end. As when one that is seldome sicke, is seized upon by sicknesse, he is as one that is left by the Physicians, there remaines nothing but death.

But you will say to me, If this wrath of God be so terrible, and it be fin that brings this wrath, what shall I

doe :

I answer, It is your wiledome then to meet the Lord: Amos 4. 12. Therefore, saith God, will I doe thus unto thee, and because I mill doe thus, prepare to meet thy God, O Israel. When the Israelites had sinned sayes Moses to Aaron, Behold his wrath is gone forth, run quickly with Incense, and stand betwiet the living and the dead. It is our case, wrath is gone our, the Plague is begunne amongst us; therefore let every one looke to his owne privates, and know that the way to prevent

But what is it to meet the Lord! It flands in two things: First, in Humiliation of our hearts; Second-

ly, Reformation of our lives. a minp od or homos

further Iudgement, is to meet the Lord,

First, there must be Humiliation, and indeed till then, no man will goe in to God. We preach Reconciliation in the Gospell, but men regard it not, because they be not humbled; men will only cheapen the kingdome of God, but they will not buy it; they will not gothrough for it, till they know the bitternesse of sin. Men doe in this case, as the Israelites, of whom when Cyrm made a Proclamation, that every one that would might go out

Object.
The remedy preferibed, is
to meet
the Lord
Answ.

Which confifts, first, in Humiliation.

of Captivity, only they went, whole hearts the Lord firred up; and what should stirre up our hearts to goe out of the bondage of fin ! Surely nothing but this fense of finne, Humiliation for, and Apprehension of the wrath of God. In the Iubile, every man would not go out of servirude some would continue servants still; and why! They felt not the yoke, for if they had they would have gone out. So I lay, this very Gofpellthat we preach is a generall Iubile, every one may go out from under the yoke of Satan if he will; but till men feele the bitternesse of fin, the heavinesse of his yoke, till men be humbled they will not goe out, but continue feruants still. And therefore Humiliation is first required; for as long as a man hath anything to trust to, hee will not come in. It was the case of the Prodigall Sonne, as long as his goods lafted, he thought not of returning home, when they were fpent, he hired himselfe forth, and if that could have afforded him a living he would not have come home, nay, if he could have got huskes to maintaine life, he would ftill have flayed abroad; but when all meanes of comfort failed him, when he had nothing to support him, then faith he, I will goe bome to my fathers house. And so till we bee humbled throughout, fo that we can fee no meanes of longer fubfiftance that our hearts be throughly touched with the sense of sin, we wil never come in to God; and that is the first thing we must doe.

Secondly, this is not enough, but that you may meet the Lord there is required reformation likewise. And herein I will fay this briefly, you must remember that this reformation begenerall, of greater finnes, and of Again, why docvouses and A

fmaller too.

In Reformation,

You

Ofect.
The smalnes of fin.
Answ.
The least fin is disobedience against God. Instance of the example of saul
The example of Adam.

You will fay, I hope there is some difference, and every fmall finne is not fuch a matter. I will flew the danger even of small finnes, and to will end this point. You shall see what a small sinne is by that speech of Samuel, I Sam. 15.23. when the Lord had bidden Saul to goe and flay the Amalekites, and destroy them and theirs utterly, but Saul did not fo, for he spared the best of the flock's and Agag their King: Samuel gives him this answer in effect; Sand, faith he, be the thing never so small, yetthy not doing of it is disobedience, yea, it is stubbornnesse and rebellion. And so I say to every one, bethe finne never fo fmall, instance in what you will, is it not disobedience? Suppose it beethe least Oath, yea, but a vaine speech; suppose it be care. leffe performance of holy duties, beethey what they will, yet is it not disobedience! Is it not repugnant to what the Lord hath commanded ? As the Lord faid to Adam, the matter was not the action of ea. ting of the Tree, but halt thou eaten of the Tree of which I faid Thou halt not eate. And if it be disobedience. whether it be in greater or smaller matters; see what Samuel judgeth of that, Difobedience and rebellion is as the sinne of witchcraft, then haft cast the Lord away by doing it. The meaning is this, When a man comes under the Lords government, he applies himselfe to him as the Souldier doth to his Generall, alwayes to follow him, and in all things to obey him; now hee that disobeyes his Generall, he casts his Generall away and leaves him. And thus Saul was faid to cast the Lord away, because in that particular he would not follow him.

Every fin is the fetting up of another God.

Againe, why doe you cease to follow the Lord, but

that you fet up some other god to follow ? And therfore Samuel addes, stubbornnesse and disobedience is as Idolatry; that is, you never disobey God, but you take another god to you, therefore it is no finall fin. because every sinne is disobedience. And since God commands exactnesse, since he hath commanded me to keepe the Sabbath, to pray, and to be fervent, and frequent in it : confider it, shall I neglect what the Lord hath commanded me? If there be a command to this or that duty, am not I bound to endeavour to keep it ? And if I goe afide, ought I not to returne againe, for elscitis disobedience ?

It is true, the best of the Saints are not able to doe allthis; that we doe not deny, yet this they doe, they endeavour to docit; they carry a constant purpose of heart to doe it, they defire to doe it, they never come to give over striving to doe it; they never fay, I must give liberty to my selfe in this, I cannot choose but faile in this, and so lay aside their wasters : they have continuall war with Amalek, they never make peace with fin ; and that's the difference betwixt spirituall men and others, they are as a Spring: for if an uncleane thing fall into a Spring, the Spring is not unclean, because the Spring Workes it out again: Indeed if it fall into a Pond or Pit of water, that shall be uncleane because ir lies there, it cannot work it our. So it is with every godly man; in every regenerate heart there is a Spring of grace, though he may sometimes fall into foule fins, yet he will work them out, and cleare himselfe againe: whereas another man when he is fallen into fin, continues in it, the guilt and power of it remaines upon his foule, and he excufes himfelfe with the finalnesse of it.

A difference betwixt a godly and a wicked man in re gard of finnes.

This

No fin is fmill, for it is committed a-gainst an exact Law Mat. 5.18.

This is a common fault, and therefore I will preffe it the more. Confider that which Christ faith, Heaven and earth fhall paffe, but the leaft jot of this Law Shall not pafe: What is the meaning of that & It is as if he had faid, some things in the Law of God you may thinke small, which are but iotas, though other things bee greater; but take you heed that you keepe every parti cular, for there is not a jot of it, but the Lord will have all his fervants regard it exactly; they shall have respect to every Commandement, and to every part of that Commandement, the least particular in his Law shall not passe away. For confideraif it were not fo. it would be a prejudice to the Lords wildome, for there would be something that he commands which we might flight. But the Lord that hath commanded all both great and small, knowes that it is best that all shall bee kept, and therefore though heaven and earth shall passe, yet the least jot of that Law shall not passe: that this is the meaning of the place you may fee by Christs exposition of the Law worth sol

The Pharifees laid, Adultery must not be committed, but I say (saith C in x is x) Heethas lusts hath committed adultery in his beart: They said, You must not sweare by the Temple, but I say, Sweare not at all: they said, An eye for an eye, and a tooth for a tooth, but I say, you must forgive your brethren. Thus we must labour to resist in every, eventhe least particular, and reforme our selves in the omission of the least particle of the Law.

And so much likewise for the second point:

The third generall point, Zeale turnes away wrath

Thirdly, we come now to confider what it is that turnes away his wrath, and that is Zeale. Phineas hath turned away my wrath, white hee was zealous for my

fake :

Jake; so that Lealeturnes away the Lond's wrath. You shall see in exemplified in Elijah's answer to the Lond's demand, 1 King. 19.4. What dost thou here Elijah? As if he had laid, what hast thou done abroad in the world. Sayes he, I have beene zealous for the Lord of Hoses, because the Children of Israel have broke thy covenants, throwne downe think. A stars, and killed thy Prophets, and I only am escaped. As if he had said, I have done the most I could for the safety of the Church, I have beene zealous for the Lord; and therefore he prevailed with God for his own deliverance. You may see it likewise in Ichu, who being zealous not in word only, but in deed also, turned away the wrath of the Lord.

And you may know it by the contrary, that it is zeale that turnes away the Lords with, because it is coldnes and luke warmnesse that brings on his wrath, Rev. 3.16. consider there, what is the reason why the Lord will spus out the Church of Lardines, and cast it away? Because it was luke worned, and therefore the means to continue or procure his favour, is it not heate and zeale; Againe, Revel. 2.45. The Church of Ephesse fell from her first done, what then a Therefore I will some against these shortly, and removes by Candle fick. Then to abound in love, so that our workes may bee more at last, than at first; to be zealous for the Lord, is the way to stay the Lord among us, and to continue his Gospell of peace.

of the Land that are causes of Go p s wrath, but the coldnesse of them that are otherwise good, that causes the Loap to remove the Candiesticker. The

Proved by Scripture and instances. IElijah

The truth of it appeares from the danger of Luke-warmnes.

Coldnesses provokes as much sinne.

of altion

very coldnesse of the Church of Ephesus, in falling from her first love; the like warmensse of the Landiceans; the Lord would not indure in them.

Let every man confider this; is his zeale now as much as it hath beene, if not, let us know that it is reckoned coldnesse, and take-warmenesse: the falling from our first love, is the cause of bringing Gods judgments on a Nation.

But what is this zeale? Zeale is nothing elfe but the intention of all holy affections and actions. I will goe no further than this Text to thew the mature of it.

Which is a flirring up of affection.

For the Lord.

There must be with it intention of action. Phiness was zealous, that is, her not only did the thing, but his heart burned within him with zeale for God. So as, First, there must be a stirring up of affection; Secondly, it must be holy, it must be for the Load, and this is it that discovers true Zeale, to looke onely to the Load, to have no by-respects, as there may be zeale that makes a great deale of heate, and yet it comes from the earth, alrhough it makes as great a show as the best.

Againe, there multibe intention, not only of affections, but also of action. Therefore it is said, while her man results for my fake among them: as if he had said, this atake of Phinese was not kept smothered in his own breft, but it brake forth into action; he had some

thing for the Lord.

And indeed, it is action that glorifies God, and that benefits men, only actions frand on our reckoning: for you know God judgeth every man according to his works. It is action that do thour felves good, that makes us usefull, and ferviceable to men; and the Church, that makes us informents of God glory. Therfore ad actionals were supported to the church of the ch

on

on to affection, and know that zeale stands in both, for it is the intention of holy actions and affections. I will ad no more in the explication, but will briefly apply it.

And first, if it be zeale that turnes away the Lords wrath, then why should we discourage zeale; by it I

dare be boldto lay the City stands.

Why do wicked men cry down all religion and zeale under the name of precisenesse, and overmuch strictness of life, walking bouldly in the streets, and reckoning it their glory to wound God through the sides of men. So that they make those that bearethe name of Christ, ready to reckon that their shame which is their glory; to hang downe the wing, and to seeke corners to hide their heads in: whence it is, that the servants of Christ sollow their Master a sarre off, as if they were halfe ashamed of his service, when as they should weare his Livery in open view, as accounting that their greatest bonour. It were well, if some meanes were used to prevent this. If it be zeale that turnes away the wrath of God, we should doe well then to nourish and cherish them that are zealous.

Are not Religion and zealethe two which hold all up? Are they not the Pillars that beare up the Church and Common-Wealth? Are not they the referes that deliver the Citie? Yet do not wicked men with them, as those that to lop the Tree are still hacking at the boughes? But the Lord still holds them up, and the world for their sakes. For why is this heape of chasse preserved from burning? Is it not because there is some Corne, some Wheate mixed therewith? If the Corne be once out, will not the Lord (as men use to doe after winnowing) set the chasse on fire?

Nor to discourage those that be zealous The frequency of such discouragements. The ill effects.

Zeale and Religion, the Pillars of Church and Commonwealth.

ey Conyu flions of our want

As

As Women with Child are grieved to be delivered, so the Lord stayes till the world be delivered, as it were, of all his Elect ones, of all the Saints, of all his holy and zealous ones, and then shall be brought forth the

Iudgment of the great day.

They are Go Ds Pearles, though cast out in the world.

The World may cast out these men, as the Sea doth Pearles, among mire and dirt, but they are Pearles notwithstanding: God knowes them to be so, and wife-men know them to be fo, yea, Pearles excelling other men, as much as Iewels doe common flones, as much as Lilies and Roses doe Thornes and Bryers, a. mong which they grow. What's the reason that Elijab is called the Chariot of Ifrael, and the Horse men therof, but because he was an holy man, that did much for Go p s Glory; that did more advantage the State at home, and did more prevaile abroad, than all the Chariots and Horle-men. And may not we apply this to the zealous among us: Therfore, when we injury any of them, doe not we cut off the haire from Sampfons head, wherein the strength of every Country and Nation, and every City and Towne confifts: Yea, the cutting off of them, is like the cutting off of his lockes, which the more they grow, the more frength a Kingdome hath. I say no more, but commend it to every man in his place, wishing that you would let it be your generall care to encourage true Religion and Zeale, the omitting whereof, I am perfwaded, is one of those things which causeth the Lords hand to be stretched forth against us.

Containing many Convictions of our want

Secondly, if it bee Zeale that turnes away the Lords wrath, then where is the Zeale that should be

among us ?

Are we not rather fallen into those latter times the

Apostle speakes of, which should have a forme of Religion without the Zeale, and Power and Life of it? And if Zeale turnes away Godswrath, certainly then this formality, this overlinesse of Religion, this coldnesse without Zeale and Power, is it that brings on his wrath. It is true, and we cannot deny but knowledge abounds amongst us, as the waters in the Sea: But where is the Salt? That is, where is that Zeale, and holinesse that should season all our knowledge? Where is the Fire that should adde practice to our knowledge, and make it an acceptable facrifice to God? Wee have the light of former Times, but not their heat: As he complaines, Ignis qui in Parentibus fuit calidus, in nobis lucidus; The Fire which in ancient Times was hor, is now only light. We thinke it enough to goe to Church, to receive the Sacrament, and fo to keepe a round, as it were, to doe as most doe. being carryed about with the generall course of the World, as the Planets are with the rest of the Spheres, contrary to that which should bee their proper motion. But, I beseech you, consider it. Is this Religion ? Is this the Power of Godlinesse is this to bee Baptized with the Ho L'y GHOST, which is as Fire . Surely, Reli-

gion stands not in these outward formalities, but in changing the heart, in making us New Creatures, in mortifying our Lusts, and thorowly purging out the love of every corruption. Therefore, if you will turne away Gobs wrath, turne your formality into Zeale, that is, content not your selves with the performance of the duties of Religion

externally.

of Zeale.

1. From
the formality of the
Times.

externally, but get that wherein the power of godlinesse consists, else the outside of Duties will not divert Wrath.

2. Conviction. From our want of affection for the Lord.

Againe, did Zeale turne away the wrath of the LOR D, then where are our zealous affections? Why are we not zealous for the Lord, and zealous against fin : Youknow Christ died for this end, that he might purifie unto himselse a peculiar zealous people of good workes, Titus 2.14. Men doe good actions as a Taske, they are glad when they be over; but doe you them with much intention, much fervency, much defire, bee you a people zealous of good workes. Therefore in Romans 12.11. They are put together, bee fervent in spirit, and serving the Lord: implying that the LORD respects no service, but as it is joyned with fervencie: Therefore know, that it is not enough to serve the Lord in an ordinary Tract, you must mend your pace to heaven, it is not enough to go, but you must run the way of Gods Commandements.

2. Against

And as you must be zealous for him, so you must be zealous against evill: For you must know this (and markit well) it is not enough to abstaine from fin, it is not that alone that God will accept, but he lookes that you should hate fin. As it is said of Lot, his righteous soule was vexed with the uncleane conversation of the Sodomites, that is, his heart rose against them, there was an inward distaste against them; the like you shall see in David and Moses.

Differences betwixt Hatred and Anger. 1 Harred is constant

Ullenternally

You will fay, I hope I detest sinne, and am angry with it.

It may bee so; perhaps you are angry with sinne, but Zeale you know is an intention of the affection

of

of hatred, and it is required that you hate fin: Rev. 2.6. This thou haft, that thou hatest the worke of the Nacoliatans, which I also hate.

You will fay, how doe they differ ? You shall

know harred by this.

First, it is a constant affection, it abides with us; Anger goes away as all passions doe, it is but for a fir, for

a flash, on some occasion.

Againe, harred is alwayes of generals; the Sheepe hates all Wolves, we hate all Toads, all Serpents. I lay, wherefoever there is hatred, it turnes to the whole species. Now doe you have all fin, all kindes of finne, one as well as another? Do you not only abstain from them, but also hate them, of what fort loever they be?

Laftly, Harred feekes the unter destruction of the thing hated. Anger would have but a proportion of fusitice, as Arift. layes. Now is it fo with you? Do you seeke the utter destruction of sin, abstaining not only from groffe fins, but from all dalliances, from the least touch of sin, cleansing your selves from al pollutions of the sless hand spirit? If you will be zealous for the Lord, then know that this is required, that you not only doe things, but that you doe them zealously, that you not only abstaine from sinne, but that you hateir.

Againe, if it bee Zeale that turnes away the wrath of the Loap, then where is our boldnesse, our courage, our forwardnesse for the Truth? Why are we to fearefull and shie of doing the thing that otherwise we thinke meet to be done? For zeale hash that property among the rest, it makes men bold; the Zeale of the Apostles was knowne by their boldnesse.

But you will fay, A man may be too bold.

z. It fets against the whole Species.

3. It refs not but in utter deftruction. Iudge of our Anger by these markes.

3. Convià o From our want of courage for the truth.

object.

From the danger of too much boldnesse In w. Danger of Excesse must bee prevented by a well regulating our boldenesse.

It is very true; when the horse runs up and downe, and is at liberty, the more mettle the worse; but under the bridle, and in the way there cannot be too much; keep the streame within the bankes, and let it runne in a right Channell, and then the stronger the better. It is good therefore in this case to come to a disjunction, which is the thing that Elijah advised, If Baal be God, follow him; but if God be God, follow him; and follow him to purpose. And as Luther wrote to Melanthon, when he began to faint; Why, Melanthon, if this be the Cause of God, why should wee bee discouraged? Why should we goe coldly about it? If it be not the Cause of God, why doe not we desist altogether? This Disjunction put life into him.

The Objection is profecuted. And more fully anfwered. I, but different and moderation must be used. It is true, but doth this crosse your zeale? Doth one Grace crosse another? Prudence doth not abate diligence, but guides it in its worke. It teaches not to doe lesse, but to doe better. Therefore, as for Moderation, you must know it stands in avoyding the Rocke, in declining the extreme, but Moderation in a right course is not moderation, but lukewarmenesse, and coldenesse.

4. Conviction.
From our want of Zeale for the Church.

Last of all to conclude this point, and only to name the rest. If Zeale turne away the wrath of God, then where is our zeale for the Church of God? Why doe not we take its case to heart? Why have we not the bowels of compassion to lament over its condition, as if it were our owne? It was a most commendable thing in old Eli, when he heard the newes that the battell was lost, that his sonnes were slaine, that moved him not so much; but when he heard that the

Arke

Arke of God wastaken, that amazed him, to that he fell from his feat and brake his necke. Confider this! and know, that it is required that you be zealous for the Church. Let our Gallants consider this, that care not how things goe. And those that will have the Church negligently regarded, let then confider that a curse abides him who doth the worke of the Long negligently. And know, that though the LORD be angry with his Church, as many times he is, yet your zeale on its behalfe, your prayers for it, your cost upon it, your labour about it, yea, what loe ver you do for it, is acceptable to God even then when he is angry with it, when hee afflicts it. David was angry with Abfalom, loab makes a fuit to him to call home his banished though David was angry with Ab falow, yet Tours with to David was very acceptable. he could not have come of a better mellage. So you cannot doe a moreacceptable worke, than to feeke for the Churches good, and to pray for its prosperity. It is true indeed, the Lord will take care of his Church. and they that be enemies to it shall not be gainers; as Zachary 12/6. They that feeke to hurt the Church of God, shall bee as a company of Sheaves that goe about to suppresse a cole of fire, which shall consume them all. And they that goe about to devoure the Church. shall be like a man that thinkes to devour a cup of poifon, but by it is killed himfelfe, or like a man that goes about to throw up a stone that is too heavy for him, which falls back, and crushes him to powder. All these expressions there bee in that Chapter. It is true hee will not cast away the care of his Church, hee will defend it against them that oppose it; but in the

Zeale for the Church is acceptable to God, even when hee is angry with her.

It is dangerous to wrong the Church

meane

meane time, if you doe not your part, you shall lose your glory, nay, you shall be guilty of Negligence, which will bring a Gurse with it upon you.

But you will fay, What would you have us to doc

Direction what wee must doe for the Church

Abroad.

and a homey and about min species along a sent

For the Churches abroad we will not prescribe unto you my particular direction, onely we will commend to you this generall. That you seeke their safety and preservation, and the propagation of religion among them, with all care and intention, as you shall see occasions and circumstances to require.

At home

is angry with her

But for the Church at home, you fee the Lond hath begun to make a breach upon us. And as it is in Exek. 22. 30. Hee feeker for a manameng us that may

stand in the Gap.

It is well done that you have gone so farre, as you have, but remember that it is a thing that the Lord defires. And know withall, that the Lord markes what every man doth for his Church, he observes who is zealous, and who sits still, he takes notice who doth nothing, who doth something, and how much every man doth: As Mal. 3. 16. The Lord barkened, and heard, and a Booke of Remembrance was written. The Lord harkens and heares what every man speakes, what every man doth, yea, to what end, with what heart; how his Church is thought upon. Consider this therefore, that you may be stirred up to do more.

You will fay, What would you have us to do more? I will commend these three things unto you, and so

conclude this point: 10 toils mand their

Concerning the Church at home 3. things are commended to cofideration

Firft,

Execution of Indge-

First, doe as Phiness is in the Text said to doe, the thing he did to turne away the wrath of the Lord was. executing of judgement in the punishment of Zimri and Cosbi that had committed that great finne. And marke this, when Phineas began to stirre, the Lord ceased to strive. And know, that the Lond regards not fo much what the particular fins of a Nation or Church are, as what the action, the behaviour, the cariage of the State towards them is. Doubtleffe the action of both the Houses of Parliament declaring their zeale both now and heretofore, hath been a great meanes of turning away the Lords wrath, and will be more and more, if you doe so more and more. This is a thing I cannot baulke, seeing the Text casts me on it : that this zeale of Phinese, this act of his in punishing fin turned away the Lords wrath.

You will fay, what things should we punish ?

Three things, First, Whoredome: you see here the people committed whoredome, as it is plainly mentioned by the Apostle. Be not yee fornicators as some of them were, and fell in one day so many thousands.

Another fin was Idolatry, they joyned themselves with Baal-Peor.

And there is a third fin, not mentioned here, but is as frequently mentioned by the Prophets, to have a hand in common judgements as any other, and that is Injustice; when righteousnesse is turned into Hemlocke, and judgement into worme-wood; that is a thing that must bee remembred among the rest. Indeed there may bee mistakes in the administration of Justice, which through ignorance and the not perfect knowledge of a cause may be fallen into; but the Injustice,

Specially against three things: 1. Whoredome.

2. Idolatry.

3. Injuflice. that turnes righteous nessels into worme-wood, as I said before, must be remembred, and that is, either Bribery, or that respecting of persons in Indgement, which is equivalent thereunto, and will come in among the rest. These besinnes, the punishment whereof turnes away the wrath of the Lord. Therefore remember these imparticular, and consider what it is to spare in this case; Saul was lost by sparing Agag: and remember what Elijah gained, and Ichu gained by being zealous. The manner we will wholly leave to you, only, be zealous for the Lord.

The fecond thing you must doe for the Church, to

turne away the Londs wrath, is, to contend for that

Contention for the Faith.

S con in

which maintaines the Church, I meane, Faith; maintaine that which maintaines you, preserve that which preserves you, the whole Church and Kingdome. We will therefore commend to you, that of Inde, I exhort you, faith he, that you contend for the faith which was once given to the Saints: Marke it, you are to contend carnelly, for to much the word implies, herein we are to be contentious men. The very example of our ad. verfaries may teach us to contend for the Truth, if we confider, how they contend for the contrary, if we observe what unity there is among them, what joynt consent in opposing the Truth. Again remember what you are to contend for, it is for Faith, for the whole doctrine of Faith, every jot whereof is precious, and it is the Faith that was once given to the Saints. As if he had faid, looke to it, if you lofe it, it shall be recovered no more. CHRIST will nor come againe from Haven to deliver this point of Doctrine.

And againe, it was once delivered to the Saints,

To which we should be provoical by the practile of her enemies.

for

for what? Certainely to bee kept as we keepe Pearles and Iewels, that it may not fuffer the least detrment.

And let no man say he hash nothing to doe to with this, for it is the common faith which every man hath to doe with: you know in common things wherein every man hath interest, every man is ready to maintaine his right. Consider this, and stand for the whole Faith, for all the doctrine of Faith, and know, that these are matters of exceeding great moment; all that we have said before of the punishment of Injustice, Whoredome, Idolatry, and Superstation, &c. is not so much as this; for a man may turne aside to these sins, and yet have a right judgement, but so long as the judgement is perverted, the soule is irrecoverable.

Againe, these are of exceeding great consequence, for what Elisha did with the Syrians, who when they thought they were led to the man whom they sought to take, were brought into Samaria to be taken; the same falls out where there is an errour of faith: that which men thinke builds them up unto the Kingdome of God, leads them to that which will be their destruction. Therefore contend for the Faith, for the whole doctrine of Faith, for every point of Faith, and remem-

ber to contend for it earneftly

The third and last action that we will commend unto you, is this, Labour to do that most which will most
glorisic God, that is, endeavour to set up a learned Ministery in the Land and Church: you know it is a great
complaint, My people perish for want of knowledge; and
who are they that perish: All. 20.28. Eventhe
flocke that God bath purchased with his anne bland.

And at whose hands must it be required of this true,

Advancement of the Ministery. By fetting a Candle in every Candlefticke.

wee are the Vines that beare the Grapes, but you are the Elmes that must hold up the Vines. It is true, wee are the Shepheards to defend the flocke, but it must bee your care to see that every slocke have a Shepheard. Is it not a lamentable thing to fee how many perish for want of knowledge in Wales, in the Northerne Countries, and in many places befides. Is it not your part to take care and labour as farre as you may, that every Candlesticke may have a Candle fet in it to give light ? That every Parish may have an able Preaching Minister. It is true, every Parish cannot bee provided for alike; Starres are of different magnitudes, some Starres are greater, some are lesser, some Starres shine not at all, some againe thine in another Hemisphere, and not in our owne, some shine like Meteors for a little time, and then disappeare againe: let it bee your care, that all Starres that are in the Firmament of the Church. I meane those that are to dispence the mysteries of falvation, may (though weakely yet) like true Stars thine. These things we must commend to your care, onely remember this, you know the wrong that is done to the flocke, if dogges bee suffered among them, therefore let them bee removed: I meane those that endeavour to put out the light, that so they may the better prevaile, and teach their doctrines of darknesse. As when the day is done, the beast wanders a. broad; and doe not we finde it fo amongst us ? For where doth Popery abound fo much, as in the darke places of the Kingdome ? I befeech you confider this and be zealous. I should have added more, but so much shall serve for the third point,

The

By keeping out dogs that will deyourc.

The other I will burname; and indeed I will the rather name them, though I doe no more, because they follow fo one upon another. You have heard that Gods anger brings all evill, that fin is the cause of that anger. that it is zeale that turnes away that anger.

Now Fourthly it followes, that if you be not zealous, his jealousie shall grow hotter, it shall encrease more and more. The very word lealouse hath some thing in it, when the Lord lookes on a Church or Na tion, the loffe of their affection breeds a jealoufie, which is intended more and more, if there be not care to preyou ic what Phanadid Lacalone at mey

Therefore when the Lord is jealous, he fends fome token of his jealoufie, as when a man strikes, we know he is angry; fo when the Lord fends a Plague among us, we may conclude he is angry. When a meffenger comes, the fooner he hath his answer the fooner he is gone, but he will flay till he hath his answer: and will the Lord fend his meffenger in vaine? Doth he not fend it for an answer. And what is the answer the Lord looks for? That you Fast and Pray, and humble your selves, and turne from your evill wayes, and be zealous for his fake. What else is the end of all his judgements? Are they not as medicines, or plaisters to heale a Church, ora Nation or a particular person ? They will stick on till the fore be healed, but when it is healed they will fall off: fo you shall find these judgments of the Lord, as long as we remain unreformed they will Rick by us, till we be healed the playster will continue. Therefore are those phrases in Scripture, his hand is stretched out fill and fill; as in Deut. 28. Till we be healed, he will not Deut, 28. make an end of correcting; he is now as it were engaged;

Generall point If we be not zealous, Gods jealousie growes hotter.

And his meffenger must have an answer.

and you know when a man is engaged to proceed in a thing, he must go on till he both broughtet to an issue, else it will be counted rashnesse; and doe you thinke the Lord will turne from his wrath now it is begun, unlesse we give him an expected issue it cannot be.

Meanes to ftop his wrath is to ftand in the gap.

What shall we then doe ? The way to stop his wrath is to fland in the gap: when a breach is made in the Sea, or in a River, as long as the breach continues. the waters come in upon the Lands the way to prevenefurther inundation, is to make up the breach. This Plague is but a gap, a few may yet fland in the gap and stop it : you see what Phiness did here alone, and it is much what one man may doc; therefore levery man for his owne part humble himfelfe for his owne fins. let him turne from them, and be zealous with God by prayer, by striving and contending with him; for there bebut two wayes to frand in the gap, one is faithfull and fervent Prayer, the other is Zeale against fin, and in defence of that which is good. I will fay no more of this (for I doe but name the point) only remember, that except you doe thus, this jealoufie of God shall goe on, grow upon us, and wax hotter and hotter.

Which confifts in faithfull prayer.

Now the last point of all is this, that the effect of this jealousie (if it goes on) shall be utter destruction; therefore sayes the Text, That I consumed them not in my jealousie: as if he had said, else my jealousie should have gone, and that jealousie should have gone on, and that jealousie should have beene consusion. It is yet but a Plague, the Land is yet safe (wherein you may see the Lords great patience, and long suffering;) but if something be not done, if this jealousie of his be suf-

fered

Generall
point, Icaloufie for
the most
part shall
proceed to
utter destruction.

fered to goe on, if nothing be done to prevent its further progresse, his wrath will end in utter destruction : you know I need not tell you how neare we were to this destruction in Eighty eight, the Gunpowder-Treaion we were brought much nearer , the Axe was then laid to the root ? this was twice. I will fay thus much unto you, take heed of the third time. The Lor D fayes, well, let the Tree stand yer a while longer, let no more blowes be yet givenit, that I may fee if it will bring forth any more fenits bur as I faid fand remember it) rake heed of the third time; the Lord hath appointed fin to destruction, and beexpects your execution of it. I will put you in remembrance of the flory of Ahab and Benhadad, It were good that you would reade the whole ftory, a Kings 26, 26, you know what was Benhadads behaviour to him; the Lord delivered him into his hand, he offered him what he would have the entred into Covenant with him foared him and lene him away but you shall ice what melfage was ferre afterwards. Because thou halt spared him that was appointed for definition. therefore shall the life goe for his life. Sinne is now in your hands, let it not elcape execution; I doe not speake particularly of pumishment, that Heave to you. to doe according to your wifeone, and according to justice, according to diferetion and observance of all circumftances. Only I lay thisto you, be zealous, and remember, yea, let it remaine with yours an irreverfable truth, that this jealouse of Gods, if it goes on, will be deftruction war a transput

Therefore, learne hence to feare; fecurity is like a Calme before an Earthquake: you know it is faid of To feare.

Two great deliverances wee have had Baware the third time.

The flory of Abab is confiderable to this purpofe.

Laifh,

Lieb, it was a fecure people, and you know how they fared. They were to fecure, that when an enemy came against them it was like the shaking of a Fig-tree that hath the rippe Figges on it, which being shaken, the Figges fall into their mouth. Be not secure, but seare, which is both a signe and a meanes of safety.

There is a double feare:

feare:

1. A feare
that puts
us upon
indirect
meanes.

-10

It is true, is there a double feare: One kinde of feare indeed bringsevill on us, and that we shall finde was the feare of Ierohoun, who being afraid, that by occasion of the peoples going to Ierusalem, the kingdome would returne to the House of David; therefore he falls to indirect policy, and out of that feare, caused Golden calves to be set up in Dan and Bethel. Indeed a seare that sets us on wrong meanes is unlawfull, as that very thing was the destruction of him, and of his House, for it lost them the Kingdome. So Saul had a feare, but that seare was his undoing, because it set him a worke to use ill meanes, for when he was afraid he went to the Witch of Endor, which was his rune, whereas it may be, it he had sought to the Lord, he might have obtained helps.

2. A feare that lets us to worke on good meanes. But then there is the good feare that I commend unto you, which is opposite to security, that is such a feare
as sets you on work to use good meanes: You see David, when Ziglag was burnt with fire, and his men were
ready to stone him, what his feare sethim on worke to
doe, to pray, to encourage himselfe in the Lord, and
and this feare turned away the evill. Such a feare was
sebasaphass, when he feared, he humbled himselfe before the Lord by fasting and prayer. Let this be your
feare, and let it have such an effect among you, to use
such meanes as shall turne away the Lords wrath.

And.

2Cbr.15.2

And, in a word, to conclude, and it shall be the last word I will speake to you, marke it well, and hearken to it as newes from Heaven, as a message from Gop. When As came home with that great victory, the Spirit of God came upon Azariah; And he met Asa, and said unto him: Oh Asa, and all Iudah and Benjamin heare me: If you be with the Lord, the Lord will be with you, but if you for sake the Lord, the Lord shall also for sake you. And this I say to you all; if you be with the Lord, the Lord will be with you, and if you for sake the Lord he will reject you.

But you will say, what great newes is there in this? Marke it; we are apt to thinke, that to be with the Lord is not enough, but we must have other meanes, and props, and helpes. No, saith he, it is enough for you to sticke close to the Lord, and to take no other eare, for the Lord will be with you, who is Almighty,

and able to defend you.

Againe, we are apt to thinke, that though we forfake the Lord, yet he will not for fake us: elle why are
we so bold in sinne? Why are not we more zealous
against sin? Why mourne we not for the abominations that are amongst us? But the Prophet answers us
for that; If you doe for sake the Lord, the Lord will also
for sake, and depart from you. Consider it, and the Lord
give you understanding.

FINIS.

THE NEW CREATURE:

A TREATISE OF SANCTIFICATION.

Delivered in Nine Sermons, upon ad hie I sate 2. Cor. 5.17. nov diew ad leve

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GALATH. 6.15: Par in Christ Lesus neither Circumcision availeth any thing, nor Vncircumcision,

but a New Creature.

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descriptions of the more

FIRST SERMON VPON THE NEVY CREATURE.

2 COR. 5.17.

Therefore if a man be in Christ, let him bee a



E have propounded to out felves this me-

First to shew that we are out of Christ, and there our work was to humble men. Secondly, to shew what wee have by

Christ, and how we are made partakers of him, and

that is done by faith. 22 year and a skem voggo los

The third is to shew what we should doe for Christ, and here begins the worke of Sanctification: for (as I told you) these were the three parts of the Apostles Ambassage: To preach the Law first, that it might be a Schoole-master to bring us to Christ: And then to preach Instification by Christ: Thirdly, to preach Sanctification.

Now we have chosen this Text as a ground for the last, having finished the two former.

We will show you in a word how it depends upon of the words.

The dependance of the words.

what goes before, that you may fee the scope of the

Apostle in these words.

In the thirteenth and fourteenth verles of this Chapter the Apostle tels them that he was ill used by them; Some of you (faith he) thinks we are no better than out of our wits. It is no matter, whether we are in our wits, or out of our wits, yet we must goe through the work of the Ministery, of the Gospell committed to us for Christs fake, that is, we looke not to you, It is the love of Christ that constraineth w, we can doe no otherwise. When he had faid this, he gives the reason why the love of Christ carryed him along to doe this duty, whether he had wages or not, whether he had good report or not, yet for the love of Christ he did it : For (faith he) we thus judge, that if one died for all then mere all dead, that they that live should not henceforth live to themselves, but to him that died for them : As if he had faid. Is there not reason that we should thus neglect our felves for Christ, seeing he died for this end, that we should no longer live to our selves, but to him, that is, he hath bought us at a deere rate; therefore wee should no longer make our selves our end, but we must live to him, we must thinke what Christ would have us doe, what worke he will fet us about.

Now when he had faid this, he infiftethin one particular, wherein he sheweth that he did not live to himfelfe, but to Christ: Wherefore, henceforth we know no man after the flesh; no not Christ Himselfe, that is, we doe not regard any man for any outward respects, we doe not magnifie any man for any outward honour

and excellency that he hath.

Againe, we doe not vilifie any man, for the want of

any outward excellencies, but we magnific every man as he excels in grace: yea, Christ himselfe, though he had outward excellencies, as other men, yet we love him now only in spirituall respects, as he is our Mediatour; we behold now every thing according to the Spirit. Now, when he had gone thus farre, he drawes this conclusion:

Therfore if any man be in Christ, let him be a New Creature. 7 As if he should say, this is a consequence that must needs follow. If this be true that Christ died. that every man that lives should live to him then if any man will have part in Christ, if any man think he have any interest in him to be justified by him, he must be another man than he was before, he must be a New Creature, he must know no man nor thing after the fleft, he must live to the Lord, and not to himselfe, in all things. So that now he drawes it from himfelfe, and raiseth it to a more high and generall conclusion: it is required, faith he, of every man living, that, if he be in Christ, he must be a New Creature, that is, het must put off himselfe altogether, he must be no more the same man he was, he must lay a-side himselfe, and put on Christ Iesus, he must be made like him.

We will not stand longer to open the words, because we shall doe that in the handling of the severall points that shall be delivered to you out of them. And first we will take this plaine point that the words afford us.

That Sanctification must needs follow Instification. Or, if you will, take it in the words that are laid downe in the Text, Whatsever is in Christ, that is, who seever will be justified by Christ, must have a new Nature

Dett.
Iustification, and
Sanctification are
inseparable.

created

SERM. I.

created in him by God; for that is the meaning of it, who over is in Christ must be made a new man, he must have another Nature, which is created in him by GoD, that is intimated by this word Creature.

Now in the handling of this point, we will do thefe

twothings:

First, we will shew how Sanctification ariseth from Instification, because that is the maine scope for which we chose this Text.

Secondly, we will shew you the reasons why they are inseparable, why the one must needs follow the other, and then further open this Doctrine to you, that whosoever is in Christ, must have a new Nature created in him by God.

The first thing that we have to doe is to shew you how Sandification ariseth from Instification, and it

hatha double rife.

The one is from the Spirit that is infuled into us presently after we are justified, or at the same time, only there is a difference in the order of Nature.

Secondly, it ariseth from some actions wrought in the minde, whereby a man comes to this conclusion; If Christ have accepted me for his, if he be mine, and will justifie me, and free me from my fins, then I will

ferve him in all things.

By the worke of the Spak.

How Sandification

rifeth from

Iuftificati-

For the first, as soone as any man hath taken Christ, and received that Righteousnesse of his by Faith, there is an union betweene Christ and him, upon this union the Spirit of Christ is shed into him, Gal. 4. 6. Because you are sons, God bath sent the Spirit of his Son into you; that is, as soone as you receive him, you have the same Spirit sent, into your hearts that dwells in Christ: and

Co

To Gal. 5.2. Received you the Spirit by the workes of the Law or by the hearing of faith preached? That is, by hearing the doctrine of Faith! Lay, as foone as a man is juftified, he receives the Spirit. So likewife, Ro. 8.9. Tow are not in the flesh, but in the Spirit, &cc. and he that bath northe Spirit of Christ is none of his, that is, as foone as we are justified. God fends the Spirit of his Some into us, and if any man have not the the Spirit of Christ, he is not yet justified. And the like you have Rom. 6. 2. when some had made this objection. If grace abound, why doe we not finnethe more, that grace may more abound . The Apostle faith, It is impossible that those that are dead to sinne, should live any longer therein; as if he should say, Seta side all your carnall reasonings, "it is impossible for him that is dead to fin to live yet therein; how can he? As if he should lay, Wholoever is in Christ, the Spirit of Christ is fent into his heart, that mortifies fin fo, that he cannot live any more inlif, there is fuch a change wrought in him, he is a New Greature, if he be once in Christ; that is the first rife, as soone as we are justified, the Spirit of Christ is sent into our hearts.

But is not the Spinit sent into our hearts before,

when he workes faith publicary ninaw horie

The is true, but the meaning is, when we are once in Christ, the Spirit of Sanctification is shed more plentifully, and in a greater degree than before, for there is a certaine worke of the Spirit that begetteth faith, and the same worke of the Spirit, in its time, begetteth the degrees of Sanctification.

But now, that this may not be in notion only, we will shew you, how the Spirit workes this, that you

Object.

Anfw.

may

SERM. I.

may not think these to be things carryed in clouds, and to have place only in our understandings, but that you may know it in the experience, that every man finds in himselfe, that after he hath taken Christ, there is indeed fuch a Spirit flied in his heart that changeth him. For the understanding of this know, that when we come to invite mento come in to Christ (as it is all our businesse to invite men to the mariage) all the world stands out, and every man gives that answer that they did in the Gospell, they have bought Farmes, and maried Wives; every man is so let on these outward thiogs, that his carnall heart carrieth him to, that they will not hearken to us, to that we may preach in vaine: you fee to how many Christ himselse preached in vaine, and Apostles had preached in vaine, if there had beene no more than their owne preaching.

The Spirit compels men to come in.

So likewife, now the Spirit is fent into the hearts of men, that when we come and invite men to come in to Christ, the Spiritalso secretly compels them to come in. We are indeed bidden to compell men to come in. but unlesse there be another compeller, that is, except there be the Spirit within to doe it, the worke is not done, unlesse there be two compellers at the same time, the Holy Ghost within preaching to your hearts, when we preach to your eares; except there be two callers. that when we call men, the Lord fends his Spirit to call you too, it is in vaine: And that you may under-Rand this, you must know that it is as hard a thing to move a man to leave his pleasures, and divers lusts, and his vaine conversation, as to turne the whole course of nature. (which I call the instinct that God hath put into every creature, to move that way that it goeth, as the

Water

Conversion of men as the turning the course of nature.

Converfi on of men as the turning the courfe of nature.

water to move downward, and the fire to go upward:) Think with your felves no we whether there must not be an Almiehry power to turne the course of nature; because the heart of man naturally goes downward to fin, it descends downward with the same propensity, it harh the fame emis as we call it, the fame forwardnesse and propenette to evill that any natural thing bath to goe the course that is naturall to it. I had all og A and and w

Now unles there be an Almighty power to turn this course of Nature, no man will ever come to Chrift. As for example, That recliende of Gods I mage, that is exprefied in the word, come to experience, and look upon every mans hearr living and fee whether it be not quite contrary to it in all things, even as contrary as the motion of the stone is from afconding towards the heavens, but when the Spirit comments he curneth this course of Nature. Now when we dome to do this, do you think that any man in the world is able to worke it in the hearts of men. It is true, a man may goe thus far, It is possible for a King, or for a man in authority, to fet preferments on the one fide, and pupilhments on the other, to make a man do much or to fuffer much, but al this while here is but a turning of the actions of men, but to turne the inclinations of mans heart, it is proper only to God, man is not able to doe it in any particular! if a mans heart be fer upon covetoulnesse, Christ fai h it is impossible all the men in the world can change his heart: But put the case a man could doe it (as no man can) if hee could turne a mans heart, it would be but in a particular or two, but to turne the whole frame of the heart, to make a general! Change, to make him another man, another Greature Trus impossible

To turne the heart proper to God.

ISER. 3 d.

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STUDE

for any man in the world to doe in beyom or to

Or, put the case he could doe so, it must bee after long reasoning, but to doe it upon the sudden, and at one Sermon, as the Spirit fometimes doth, to take one word and by it to change the heart of man, it must

needs be the worke of an Almighty Power.

Therefore in the 2 Cor. 3. Chap, and the last verf. when the Apostle speakes of this great change, he faith, when wee reade or heare the Word, fee there the Image of God, as one feeth his race in a glaffe, and are changed into it from glory to glory, that is, from one elorious degree to another: but how is this done? It is dine, faithhe, by the Spirit of the Lord. As if he should lay, it is impossible for a man to becrurred into the glorious Image of God. A man may as well fay, I will make a Clod of earth a fhining Starre, as to fay he can make the carnall and dead heart of man to be like the Image of God: It must bee the Spirit of God himfelfe that must doe it, it is a worke above Nature: it is therefore done by the Spirit, which doth enlighten the understanding, and so bow the will, that whereas before there was in man fuch a firong apperite, fuch a ftrong propenfity to ill, fuch a ftrong inclination that would over-weigh all the reason that would bee brought to the contrary, when the Spirit hath wrought this worke, there is such a contrary inclination, such a propenfineffe to Goo, and to that which is good, that it over ballanceth all the Temptations that the world, the flesh, and the Devill can lay against it.

Is not this a mighty Power that must doe this? That whereas there was in a man before such a strong inclination to finne, there is a disposition so contrary

the heart

or record

God.

now, fuch a desire wrought in him, such a strongs impression that carries him to God, to CHR I ST, and to holinesse, that let all the reasons in the world be brought to the contrary, they cannot keep him off.

Queft

But you will fay, these things that you speake are wonderfull things, how shall wee have this wrought in us

Anto

By being in Christ this wonder is wrought in us, when a man is once ingrafted into Christ, when bee hath once received him, this great worke is wrought in him in his heart, here is made a New Creature.

But if you adde to this the fecond way of raising this Sanctification from our Instification, then you will understand it yet more fully and distinctly.

There are certains assions wrought in our fouls, by which this San diffication followes Instification, and

convincein us that the sheet are those whose

First, when a manseth great reason for it, for when a man is once convinced of a thing, that it is best for him to doe it, hee takes a resolution to him to performe it. Now when a man hath been humbled, and knoweth what since is, when hee hath had his heart prepared, when he comes in once to take Christ, that is, when he seeth his owne basenesse, and Christs excellency, what he was without Christ, and what he hath by Christ, that when he capelled mething but death, then the Gopell came and said. Thousand it lives when hee seeth that Christ deales with him after this manner, then he thinkes surely, in a good reason that I should serve him, before indeed wethinks his service to be an hard service, and we doe with him, as people that

2. By certaine actions in the mind and heart, which are the effects of the Spirit in him. Vpon the underflanding. SERNA I:

age under a syrannous King they refute to obey fuch an one: fo dothall the world with Jefus Christ, they think his Law to bean hard Law written with bloud, and they think him to be an hard Governour, such a King as they know not how to be fabject unto: Bur when a man is once convinced by the Spirit, when he fees read fon for it; when he is perswaded that Christ will govern him for his wealth, that Christ hath suffered for him. and freed him from the wrath of God, then he thinks thus there is reason that I should suffer him to role of ver me land when a man feeth reason for it , "he comes then willingly to submit himselfe to Christ. This is the work of the Spirit , whereby he perswades a man that there is reason for it, and it is attributed to the Spirir lob. 1 6. The spinis convences of fin of softeenfies and of judgement that is in the wes the hat we are finfall, and that there is is highteen fielle sin chip to heale that.

And thirdly, it convinces hus that there is reason for it, why we should have God in another toward Judgments. The meaning of the word of the final there is that the Spirit showers exist why we should this trace Sadcrification, and severthe Lord in all things. Now when the heard of man to brought to this, to see a circular equity in this, then a min these resolution to charter Christop leve thin, do not we see a circular equity in this when the condition of the

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Secondly, thise deales with the reason, to he dott like wife with after a color works begins hove in his which love fancished with the sure of works, and sures the whole heart, as the Rudder turnes the Ship, for it has in the Sterie of a main Soule, and the reason duri when we are justified we love thirth is because when as before a man magnified finning because when as before a man magnified finning.

felfe

felfe, setting himselse at an high rate, like a virgin that is coy and curious, thinking no man good enough for her: now the Law comming and convincing him of the need he stands in of Christ, and shewing him what he is in himsels, he is hereupon content to marry with the Lord Christ: Nay surther, the Spirit of God not only shewes him the need that he stands in of an husband, he being not under covert, and deeply in debt, the whole weight of his debt lying on himselse, but it goes surther, and shewes him the beauty of Christ, as Ioh. 14. 21. To him that loves me I will manifest my selse; that is, I will declare my beauty, and when the Spirit shewes Christ to the Soule, it makes it in love with him.

Wemay shew him to you anhundred times over, and yet beget not this affection in you, but the Spirits shewing is effectual to that end, and when you love him, you must needs please him in all things, it being the care of

the married Wife to please the Husband.

So that when the heart is prepared by humiliation, and takes Christ, love is wrought in the Soule, and love sanctification is nothing else but a serting our selves apart from common uses, and keeping of the heart close to God, making it peculiar to him, and this love makes us to do: when the wise loves the husband, she will be his altogether, she will be only to him, she will be divorced from all Adulterers, and have nothing to doe with them; and thus the Lord deales with the affections.

3. there is wrought not only a love to the Lord, but a perswasion that it is good for our selves to serve him in holinesse: Indeed many times, to satisfie our affections, we love a thing too much, though we do not think

Sanctifica-

Selfe-love is fanctifi ed. our felves gainers thereby, but in this matter the Lord perlwades us, that it is best for our selves to sanctifie him in all things, to draw neere unto him, to fanctifie his Name in our hearts; fo that now not only love to Christ, but even selfe-love also is fet on worke to the making us New Creatures; for the wayes of Godare propounded as good and profitable, and pleafing things, and when the heart lookes on them, it fees them as good for it felfe, fo that the heart turnes towards them (as it cannot but doe to every thing that it ap-

prehends to be good and profitable to it.)

So that when the Holy Ghoft shall perswade a man that it is best for himselfe, that he shall best provide for himselfe every way, by taking Christ, he cannot choose but come in, when he shall fee it is best for him to goe to the Citie of refuge, that he cannot live elfe, and that if he comes there he shall have life, and not only life, but a kingdome roo, and that the way that leads thereto is grace and holinefle; he will goe, and goe faftenough. When a man is per(waded, Christ is the Citie of refuge, to whom I must goe, else I cannot be fafe, and that the way to him is to be a New Creature; this makes him to goe on, and willingly too, for it is our of felfe-love.

Ingenuity is wrought.

Againe, when a man is justified and bath raken Christ, there is bred in him an holy Ingenuity which makes him fothankfull to Christ, that he is ashamed to joyne Christ with any fin: As Rom. 6.23. What profit had ye in those things whereof ye are now ashamed; you are now ashamed to commit them any more.

A man will thinke it now an unreasonable thing, that Christ should doe so much for him, be crucified for

him

him, and so give him life, being before dead men, that he should take shesh for the remission of his sinnes, and that he, in recompence of this kindnesse, should serve his lusts. Therefore he reasons, as Ioseph did with his Mistresse; Shall I doe this, and so sinne against God; and my Master, he hath committed all to me; he hath done thus for me, and shall I thus require him? And as Nathan taught David to reason, Hath the Lord made thee King over Israel, and done thus and thus for thee, and wilt thou serve him thus? So that I say there is a holy log nuity bred in us, whereby out of thankfulnesse we will shun whatsoever may oftend him.

Besides this, we are taught that we sustaine another person, and every man desires to maintaine the dignity of the person he sustaines. When a man is once in Christ, he thinkes not the courses he lived in before, to be surable to the condition he is now in. Therefore the Apostle reasons, 1 Pet. 1. 14. Fashion your selves no longer after the lusts of your former Ignorance, but bee holy, as he is holy; that is, if you take your selves to be in Christ, and that you be come unto God, admit not any more those lusts, which though they suted with your former (yet not with this condition) he reasons as Nebemiah did, Shall such a man as I doethis?

Lastly, which is the chiefest reason of all, As soone as a man hath taken Christ, and is justified, there is a strong impression made upon his soule, by which he is caused to cleave unto him, and to long after him, as the Iron doth after the Load-stone, that cannot be at rest untill it hath attained it. A man shall set himselfe in the wayes of God, though it were but to give satisfaction to the desires of his Soule. And indeed, were it not

Noblenes of Spirit,

A ftrong inclination.

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for this, we should not serve the Lord; this makes us New Greatures: I say, there is a strong inclination in every man that is justified, that hee can do no lesse than serve the Lord even to satisfie that.

For example, when Eliah had called Elishah, hee could not choose but follow him, all the reasons in the world could not keepe him backe: At the time when hee cast his mantle on him, there was an impression made on him; as when Christ faid to Levi, and Peter, and Andrew, and the rest, follow me, their profits, and nets, and fathers were nothing, they needed no more perswasion, for there was a secret impression made up. on their hearts together with Christs Word, and to fatisfie that they must needs follow him. Such an impression as this, was made on the heart of Ruth to fol. low Naomi, you know how she put her to it, but Ruth would not goe backe for the loved her, and therefore nothing but death should separate them. And the same was in Iacob to Rachel, feven yeares, and feven yeares service, the length of time, and hardnesse of labour could not keepe him from his Vncles house, or drive him off, such a strong desire was planted in his heart towards her: and fuch a defire is planted in the heart of every Christian that is justified, a strong instinct (as I may callit) a strong affection after Iesus Christ, and hee must needs goe on in the wayes of Sancification, feeing there is no other way to fatisfie himfelfe.

So that putting all this together, when a man shall see such reason for holinesse, when he shall have affections of delight therein, of love thereto, when he shall see it best for him, and that it is impossible he should have the Lord Desire Christ (whom he so much desires)

SERM.

if he serve him not in the duties of Sanctification, hee must needs come to a fixed resolution, I wil be another man, and runne another course, I will change my life altogether, I will serve him in holinesse and in the duties of new obedience. And after this manner doth Sanctification arise from Iustification? First, from a work of the Spirit, and then by all these passages that go thorow the minde of a man, which though they be not marked distinctly, yet are truly in the heart. And so much for the first point.

Now we will come to the second, which is, That Instification and Santtification are inseparable, they cannot

be dif-joyned.

But you will fay, this is a point that needs no proving, I would (my brethren) it did not, I would that men were perswaded of the truth of it, but we may see by the lives of men that they are not perswaded of it, for their lives be loose, and they thinke that if they can call on Christ in the day of death, and cry for pardon, it it will bee enough, and that without such strictnesses

man may be laved.

Therfore, to make it cleare to you, you must remember this as a ground: no man can be saved by the second Adam, except he beborne of the second Adam: As no man could be condemn'd by the first Adam; that was not born of the sirst Adam; for the reason why all mens natures are corrupted, is because all are borne of him. It a man were created, and did not descend by generation from him, he should be free from sin, and so could not be condemned, but comming out of his loynes, puts us into a condition of condemnation: And so on the other side, except you be born of the second Adam, you shall

Doct.2. Sanctification and Iustification are infeparable.

Reaf. I.
None faved by the fecond Adam that are not borne of him.

Seen I

not be faved; What is that ? You must be made New Creatures, Ich. 1.12. As many as received him he made the sons of God: What, is that a meere title? No, V.13. They are born not of bloud, nor of the will of the flesh, nor of the will of man, but of the will of God; that is, they are born of the second Adam: and Ich 3.5. Who sever is not born of the Spirit, shall not enter into the Kingdome of God.

Now as our nature was corrupted in the first Adam, there being a compact and covenant between God and him, that if Adam stood, all his seed should stand with him; but if he fell, then that all that were born of him should by vertue of that covenant, compact, or agreement, have his fin imputed to them, and so should be corrupted, as he was, and die the death. So there was a fecond Covenant between us and the fecond Adam. which is the new Testament spoken of in Ier. 31, and in Heb. 8. I will make a new Covenant, faith God : And what is that? I will put my Law in your minde, and write it in your impard parts: that is, by vertue of the compact and agreement, which is the New Testament following upon the former, all that shall be faved by Christ, shall be born of him, they must be new men; whofoever shall be justified by him, must be a new Creature.

Reaf. 2.
It is the will of God.

Secondly, because it is the will of God; It is true, God might have saved us without it, if it had been his pleasure, it had been no more but calling men at the houre of death; but it is otherwise, Thes. 4.3. This is the will of God, even your Sanstification. And if there were no other reason but Gods will, that those that be justified shall be sanctified, it is enough: God hath called you to holinesse; hee hath appointed it, he wils

it, and his will is fufficient to enforce it.

Againe, consider when we are ingrafted into Christ, it is not simply an ingrasting, but we are ingrasted into the similitude of his death and resurrection, Rom. 8, that is, no man is ingrasted into Christ, but sin is crucissed in him, he is dead thereto, that is, he is a dead man in regard of the life of sin, and is alive to God; as Christ rose from the dead, so is heraised to newnesse of life. If it had been simple ingrasting into Christ, there had needed no surther relation; but we are ingrasted into the similitude of his death and resurrection.

Againe, it was the end of the Lords comming; If he had come only to fave men, there had been no need of being New Creatures, but he came also to purific unto himselfe a peculiar people, zealous of good works, and to destroy out of man the works of the divell, and to purchase to himselfe an hely generation, and royall Priest-hood. Now whatsoever the Lords end is, he never failes of.

Againe, you must consider, that to whomsoever Christ is a Priest, he is also to them a Prophet and a King, he is annointed to all these Offices: and therfore if you will be laved by him, by the vertue of his Priest hood, you must take him as a Prophet, that is, you must take his counsell in all things, and not onely so, but he must also be your King; you must not onely learn his way, but you must also be perfectly subject and obedient to him, to walk therein. Indeed as a Priest he reconciles God unto us, but not us to God, except he come with his other two offices, for man stands out and will not know the way; and therefore as a Prophet, He it to guide our feet into the way of prace: and that is not all, therefore because our hearts are stubborn.

Reaf.3. It is the end of our ingraft-ing into Christ.

Reaf.4.
It is the end of Christs comming.

Reaf. 5.
Towhom
Christ is
a Priest,
he is a
Prophet
and King.

by way of Vie, from the inteparability of Justificati-

on and Sanctification, draw this confequent, that, if

they be inseparable, we should go to God and beseech

him, that having given us the first, that he would grant

God bath

justified

us , he would al-

fo fancti

fic us.

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Encouragements
to pray for
Sanctification.
I Gods
promife
in the
Covenant

2 The covenant fealed in the Sacrament.
I Cor. 11.
25. opened.

parts of the Coversant.

us the second alfo. If you have any affurance that your fins are forgiven you, let him not deny you this. to make you New Creatures, they be inseparable, and therefore you have just cause to pray him not to separate them, therefore you may claime them both as your due, feeing you have his promife for both, and you must urge him on his promile we defire turification for our own fake; but Sanctification, that we may glorific God: and therefore, when you come to God with this request. Lord make me a New Greature, that I may bring glory to the Name, that I may ferve thee, and do good in the place wherein I live he will not deny thee Confider but this very Sicrament which we are now going to receive, you must know that the Sacrament leafes the whole Covenant of God. as a Cor fri This is the elec Teffament in my blond; that is, this Cup is a figne and feale of the New Covenant which Phave made with man and which is confirmed Within bloud Now what is that Covenant ? You Mante Tell Exes 16/26, and it containes three parts. all which are leaded by this Sackament. Fit ft. he promileth to wall them from their filthine lethar is, from the pails of their das, which is the first part. V Se condity A new hours will I give you, and a new Spirit I will pur into you : that is, I will make you new Creatures, which is the Room part of the Covenant. Thirdly, I will call forthe corn, and will increase it and Williay no famine upon you, Wr. that is, he will give all dudward comforts, you Thall where the earth, and be heres of the world, and of all in the world, for the world is yours, wow and all and affin he is yours?" This is the whole coverant of God, and this he

feales

SERM. I

feales to every one of you, when you come to receive the Sacrament, If you receive is morehily, for it is the new Testament in his bloud.

And thefore feeing he feales it to you, that he will give you a new heart and a new Spirit, and make you men Creatures, you should go to him and claime it of him for you may such im of his own bond written and fealed, and he cannot deny it; therefore begge it, and you cannot misse of it.

What keeps off from Christ. This is a very comfortable doctrine, if it be well considered. For what is that that keeps a man from comming to Christ, but his discouragements? He thinks it so hard a thing to be a new Creature, that he cannot attaine it, that he cannot leave such a course of life, and therefore he stands off, and though he will come in yet he will not as yet, because it is a bondage intolerable.

3. The Covenant confirmed with an oath pag.

But you do not consider what it is to have a new nature: If it were to have a new life and an old heart, it were otherwise; but the Lord will give a new heart, and if he will not deny you, but make you new Creatures, you may be encouraged to go to him: If there beany rebellion in your heart, any untowardnesse in your nature; if you go to him for the removal of it, it is impossible he should deny you, having made you a sure promise, and confirmed it with an oath.

What the Lord I we are to, he is furg to perform. In all the Book of God, you shall not find that he sware unto the first Covenant, but there is an oath put to both parts of the second, Heb. 6.13. Because he could not sweare by a greater, he sware by himselfe, that we might have krong consolation, and assurance of forgive.

nelle of fins. And fo the first part is confirmed.

And for the lecond, Luke v. 73. The oath which he fware unto our fathers that he would give us that we being delivered from our enomies, should walk before him in hot linesse all the daies of our life. Why then will you not believe it? Why will not you urge the Lord with this, and by prayer desire the accomplishment of it? As indeed though he gives holinesse of life, yet you must pray for it, as well as you must pray for the forgive-nesse of sins.

It was Ananiae his speech to Paul, Alls 22.13. Rife Paul and mash away thy simes leading on the name of the Lords though his sies were forgiven, yet he could not have assurance of it, without calling upon the name of

out promifes of pardon and

the Lord.

Christ promised to baptize us with the Holy Ghost and with are; that is, to fanctifie us in greater measure, yet we must call and call againe: So Luke 171. 5, 6, 17, 8. You must knock as at a mans doore that is affeep with his children and loth to rise, but if you knock long, and weary the Lord out, and not suffer him to rest, then he will give the Holy Ghost. Therefore, have you prayed; and yet find not your selves new Creatures? You have your old hearts, and old lusts prevailing; yet you must at length wash away your sins by calling on the name of the Lord.

And hereto you may be shirred by the Sacrament, which is not onely to give assurance that your fins are forgiven, but likewise to draw more vertue from Christ, to make up the breaches of our hearts; and to get more grace, and to be made new creatures in

a greater meafure. & sil ve nom noch Mend or nom

4. The end whereunto the Sa crament is appointed Faithworketh on the promiles of Sanctification. time new Creature. Wherefoever God hach a mouth to speak, Fairh hath an eare to heare, and an haid to take. Men forget this, they think that Faith is onely occupied about promises of pardon and forgiveness; but it is not so, you must see your faith on work, on the promises of sanctification, and when you come to receive the Sacrament, you must know you come to a Table where you have fatlings, where you have new wines.

And thus you must seed on Christ, not onely taking to your selves the promises of pardon, but likewise of sands firegion, then you must be filled with the Sacrament.

a new Creature, and let him bring faith in the promifes of fanctification, and it cannot be but he shall be filled: The Lord will fend his Spirit into his beart, and make

for your selves the promises of pardon, but likewise of sandification, the yourney be filled with the Spirit, which is as winero quicken you, and to strengthen you in the inner man, as well as the outward elements of Bread and Wine strengthen thing outward man.

So that thou maift not think then receivest the Sacrament as thou oughtest, when then goest away as weak as when thou comment, when there is no strength, no vigour in the inner man,

And so in all thy daily services, when thou commest to Christ, thou must eat the slesh of the Sonne of

man.

man, and drink his bloud, as the liraclines did every day feed on the Mannah.

You must remember his Covenant, not onely to pardon, but to sanctifie you, and then you shall live thereby, and every day grow stronger and stronger.



THE

SECOND SERMON VPON THE NEVY CREATURE.

2 COR. 5.17.

Therefore if a man be in Christ, let him bee a New Creature.



He Woman of Canaan, though she had no countenance from Christ, though he seemed not to heare her a long time, though he gave her crosse answers, yet he commends her faith in an extraordinary manner at last. She

had never had that commendations, if the had not been put to that difficulty a little: therefore, when you preffe God, when you stand it out, and are not discouraged, in the end you shall have it in a greater measure, and it will be a greater commendation of your faith. The fucceffe that others have had by prayer.

And

SER. II

And foir was with lacob, if he had not wrastled as he did, he had never had that great reward which he had; he never had a greater reward for any thing that ever he did in his life, than for his contending with God, when God refused (as it were) when he strove with him, when he would not do it, when he feemed to be of a contrary mind; yet when he held out, and did not give over till he had gotten it, he never got fo much at Gods hands.

And fo I fay to every one of you; if you find it an hard task to get this change, to be made new Creatures. you pray and have fought, and yet you have not got ten it, yet be encouraged, doe it still, never give over, you shall have a greater measure, as your prayers are stronger: for this you must know, that when you make requests to God, according to Gods will, that then it is the voice of his Spirit; therefore when you defire to be made new Greatures, do you think it is possible for God to deny you? No, because this desire comes from his Spirit. Now it is true, a man may defire to Grace may be made a new Creature, he may defire grace, and yet do it in a carnall manner, that is, he may defire it . because he sees that he cannot be saved without it, he may defire it as a thing of necessity, that will make him fafe and whole, as a thing, without which he shall perish: Nature may go thus farre, but to desire to be made a new Creature, out of the beauty and tafte of it, out of a defire to please God, and to glorifie him, whose Name is called upon you, out of a desire to please the spirit that dwels in you, this is proper to the Saints, it is the voice of the Spirit, and therefore go on boldly, God hath promised to heare you, he cannot denie you. See

carnally.

Christ able and willing to give Sancustication.

See how Christ did when he was upon the earth. those that were lame and blind, when they came and cried after him, and would not give him over, he did not refuse to heal every one: there was not a man that was importunate with him, but, howfoever his Difciples flighted them, Christ respected them. Now do but think with your felves; do you think he leffe pities the diseases of the Soule, than the diseases of the body? Do you think that he hath leffe compassion now he is in heaven, than he had when he was on earth? Or do you think that His arme is shortned, that he cannot do as much now to heale the running fores that are on thy foule, as he did on earth to heale bodily diseases? My brethren, if you do but feek to him, if you can get but a word from him, if he fay but to you, Be whole, if he do but rebuke thy finfulllusts, as he rebuked the feaver, they shall presently obey him: He that was able to calm the fea, and that hath the strong winds in his power, is he not able to diffolve a strong inordinate apprehension, a strong lust, a strong unruly affection, and fo fet them at liberty? Certainly he is able.

You know, the woman that had spent so many yeares, and all that she had upon Physicians, and could do her selfe no good by all, yet when she comes to Christ once, you see it was done in an instant. So, I say, a strong lust, an old lust, which is contrary to this new Creature, which it may be thou hast been contending with many yeares, and cannot get the victory over it; yet if thou canst come in this manner to him, and contend with him, and knock at the doore, and never give over till thou hast awaked him, certainly hee will give thee the Holy Ghost, he will change and renew

X 2

thy

SER. II

thy heart, hee will fet thee at full libertie.

This he hath confirmed with an oath, and whatfoever God hath Iworn, he will perform it without all refervation (where he is faid to do a thing without an oath, there may be a refervation left, therefore we never find an oath to the old Govenant) but he hath Iworn to perform the new Covenant, and you know this is a great part of the new Covenant, to give a new heart, to make a man a new Creature; therefore, where the new Covenant is made, there this is repeated in Ier. 31. and Heb. 8. I will make a covenant with my people, and what is that! I will put my Law into their minds, and in their hearts will I write them; that is, I will make them new Creatures.

6. The great importance of it to us.

Therefore, I say, this is a matter of much use to you, If you goe to Christ, and labour to have this done. My brethren, there is nothing left for us to be assured, nor any other experiment that we need have that there is another life, that Iesus Christ hath done these great things for us, and that the Gospell is true, I say, there is nothing else left for us, no other experiment in comparison of this, that we see we are made new Creatures: This is all the miracles that we have; nay, I dare be bold to say more, It was the greatest miracle that they had in that time, when all the miracles were wrought.

And therefore you shall find that Paul gives this as the maine argument, among the rest, That they shall be raised againe at the last day, that they were in Christ, that the Gospell is reall and true. For, saith he, We have received the Spirit: We have had the Spirit which is the earnest, the pledge, the annointing, you shall find it every where scattered in his Epistles, the receiving

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of the Spirit is the maine ground that he builds on, as in the 2 Cor. 1.22. He bath established us together with with you, and hath annointed us, and fealed us, by giving the Spirit as an earnest into our hearts: As if he should fay, this is the Argument we have, that he should be faved: not, for all the miracles fo much as this, that we have received the Spirit; for that it is the true annointing we feele it in our felves, that fealeth and confirmeth us, we cannot doubt, having had experience of fuch a mighty work in us, that is, the earnest and the pledge we have; and therefore Eph. 1.19. He prayes that they might fee the exceeding greatneffe of bis power working in those that believe; as if that would be a great confirmation to them, if once they should find an experiment of the greatnesse of his power: And so, Phil. 3.10. I care not for all the world, on this condition, that I might know him, and the vertue of his resurrection, (that is) that I might know him by the power of his Spirit, changing my heart, killing my fins, raifing me againe; and, in a word, making me a new Creature, that I might know this experiment; I looke upon all the world as droffe and dung, asthings not to be named. So, I fay, leeing there is nothing else left in comparison of this, and when miracles were wrought, there was nothing like this, that we might have this experiment in our felves, we should go to God, and not give him over, till the work be wrought in us, that we might be made new Greatures.

That which keeps men off from religious courses, for the most part is discouragement, they think they shall not be able to go thorow it, when they heare they must be made new men in all things, that there must be

Discouragements hinder from religion. SERM. I

nothing that is old left, but all the old leaven must be purged out, it discourageth men, because they thinke they shall never be able to reach it, whereas this is an assurance to thee, that if you go about it, you shall not faile of your purpose, but you shall certainly bring it to passe, because it you seeke it at Gods hands, he cannot deny you, only I told you, you must pray.

Why God fuffers lufts to remaine in his Children.

Efa. 27.6. opened.

It may be for this purpose God will not heale thee altogether, but fuffer many lusts to grapple and to contend with thee, that thou mayest be taught to doe this dury: and therefore we should learne to goe to Christ. we should feed on him every day, and by that meanes we shall be renewed, we shall get new strength; otherwife what is the meaning of that, In this mount he will make a feast of fined Wines, and of fatlings, of fat things full of marrow, of Wines fined and purified? Efay 25.6. The meaning is this; when you come to CHRIST to renew your Communion and your Covenant with him, which is done through Faith and Prayer, you draw nearer to him, and that ftrengthneth the foule, as Manual strengthned them in the wildernesse, that you live by it; for every day there growes new distances betweene CHRIST and us, we let goe our hold, as it were, in some measure, and begin to fall off from him a little; therefore, every day we should renue this Covenant, especially when we come to the Sacrament: As Ionathan and David, they renued the Covenant of God againethat was between them, as if there were a new Solemnity of mariage, if it were often to be renued, to make the parties joyned more united: make no question of it, we should renue our match with Christ, wee should come accrer to him, that we may strengthen

SERM. I

Eph. 5.18. opened.

Vse 2. Ser Sandification as high in our effects as Julification.

our foules, becaule we recover our Communion with him. For what is Sanctification, but a drawing neare to the LORD? And then we draw neare when wee redue our Communion, and our Covenant with bim. when the march is renewed between us; and if we doe fo, we shall go from him every day, as men refreshed at a banquet, like men that have fed on far things full of marrow, as men full of Wine. Be you filled, not with Wine, wherein is excesse, but with the Spirit : What is the meaning of that Antithelis, but to thew that the Spirit is like Wine, it strengthens, and how receive we the Spirit? Is there not the same meanes of renging of it from day to day? Is not the lame meanes of renging of it. as there is of receiving of it at the first ? Didst not thou get it first by going to Christ, and shalt not thou still regaine and repaire thy firength by that meanes ! I cannot stand to presse this farther,

Secondly, in that they are put together thus, Iustification and Sanctification; hence we should be stirred up to prize it, to set it at the same rate as we doe Remission of sinnes, because we see the Holy Ghost doth so. For seeing this thing is promised, seeing it is chosen out among the great benefits we have by Christ, that we shall be renued, we should learne so to judge of it, to set it at an high rate, in our conceits, to conforme our judge-

ment to the judgement of the Scriptures.

Every man would be content to be faved, but to be made a New Creature, men are so farre from reckoning it a priviledge, that they reckon it a bondage: you would faine be free from Hell, you would faine goe to Heaven without such a necessity put upon you; this is the common fashion of men; but mark, the Holy

SER. II

Ghoff puts this among the great benefits we have by Christ. You know the comming of the Mestins, how it was magnified by the lewes, what great things they should have when Christ should come. What were those great things ! One of the chiefe was, to make them new Creatures, to let them at liberty from their spirituall enemies, That they should be taught of God that they fould have his Law written in their hearts. and have their hearts circumcifed to love him, that they should have new hearts and new spirits given them. this is that great benefit that hath been fo much magnified fo many yeares before the comming of Christ. It is that which the Apofiles, when they came to preach the Gospell, set out as so great a priviledge; learn we to prize it, for certainly there is nothing in the world fo precious as grace, whereby we are made new Creatures. It is a true faying, because indeed there is no excellency that is like it, if you would rectifie your judgements, and teach them to apprehend things as they are; therefore let us reason with you a little for that old man, those Justs that you prize to much, that you will not part with, that you cherish and nourish in your felves, and you are enemies to those that are enemiestothem, Ifay, confider what you doe, this old man, is it not the ficknesse of the foule? Is it not the filth and the foulenesse of the foule? Is it not the flavery and bondage of the foule? And the new man, is it not the contrary? Doth it not excell it? Therefore as much as health exceeds ficker fle, as much as cleannefleexceeds impurity, foulnes and filthinefle, as much as liberty exceeds flavery and bondage; fo much and more doth the new man excell the old man. Befides.

The excellency of the new Creature. 1. Above old Lufts. Besides, if you looke to other things, take all other things which the world hath, all the profits, all the pleasures, all the learning and knowledge whatsoever it is, that in the world is precious, yet to be made a new Creature, goes beyond all, because, indeed, it puts you into the same condition that Adam had in innocency: you will say, to be made like Adam againe, to be restored to that happinesse, it is beyond all that the world can afford: Now to be made a new Creature, it puts you into that estate.

But, you will say, that is not so, Adam was in Paradife, he had outward contentments in abundance, but

to be made a new Greature is not fo.

It is true, there were two conditions that Adem hadone was his outward condition, being placed in Paradile, the other was his happinesse, to be a New Creature; this was incomparably beyond the other, as we shall casily make that plaine to you. Put case there were a man that had faire Palaces, and Gardens, and Orchards, and all things that his heart could defire to have, but all this while he hath not health; would he regard this? On the other fide; suppose he had health, put him into a Cottage, if he have ftrength; would he not beare it well enough? That is our cafe. When Adam had all that, when he had loft Gods Image, when he had loft being a new Creature, he was like aman that was fallen into a great ficknesse, he was fallen into terrour and horrour of conscience, what good could all that do? A man that is out of Para. dile, that lives as we do among men, that hath Gods Image renewed on him (which he loft) that is, made a new Creature, he is happy, when Adam was miferable.

SERE HI

a. Above all worldly excellencies.

Objett.

Answ.
Two conditions of

Grace the health of the foule.

Let

SER. I.

Let us consider a little, What was it, thinke you, that made Adam happy in Paradife : Was it the being in a Garden full of pleasant things ! No, it was not that, but his Communion with God that made him happy. Therefore you see wherein his misery confisted, it confifted not in the loffe of Paradife, for there hee was still, hee had all that he had before for outward things, but hee felt shame and horrour of Conscience. hee felt inward trouble and anguish of spirit, when he heard the voyce of Go b walking in the Garden: therefore it flands not in that, but to be made a New Creature, is to bee put into the inward condition that Adam was in, and therefore you have reason to seeke it. If any thing in the world bee worth the feeking, it is this, to bee made a New Creature. All other things are not the proper excellency of a man, you know the Angels and the Saints want them, and the beafts enjoy them, but the excellency of man is to bee made according to the first Rule, to bee squared according to the Image of God, after which hee was first created, and hee is never well till hee come to that. As no Creature is well till it have that excellen cy belonging to the kinde of it: this is an excellency peculiar to man, therefore feeke happineffe as long as you will in other things, you shall never finde it, but in being made New Creatures, in having Gods Image repaire I, in being lancified in body, and foule, and Spirit, this puts you into an happy condition.

Objett.

Grace, Mans pro-

per excel

lency.

But, you will say, these are but Notions, imaginary Assertions, we seele not such things, give me that man that hath the sense of this, that seeles more sweetnesse in this, than Adam did in all his outward Paradise which he had?

To this wee Answer:

First, that there is a sense of it, though spirituall grace bee a thing that is not exposed to the fenfes, yet there is as true and as quicke a fense, as there is of outward and corporall delights; because, when you are made New Creatures, you have a new life, and that hath new fenfes in it; It hath a tafte, hunger and thirst, it hath as quicke a fight, it bath every thing that the other hath; you know, the apprehenfion of all the comforts wee have, is not that which stands in the outward senses, that is not worthy the name, but the apprehension that the will and understan. ding hath of things; it is every mans minde, that makes a man to live happy or miferable, that is, his apprehension of things, when thou livest a new life, and thy apprehension is altered and changed, thou halt as quicke a fense of those spirituall priviledges in CHRIST, of peace of Conscience, of joy in the Ho. ly Ghost; of all the benefits that rife from his Passion. thou wile have as quickea fense, as ever thou hadst of outward delights.

Againe, it show wouldest have such a fense, let me say this to thee, the time is not yet come thou shalt have it, and have it in aboundance, but as yet (as it is said) We are the somes of God, but it appeares not what we shall be: It is true on both sides, those worldly men that brag so much of their present sense they have, and that others want, it appeares not yet what either shall bee, but you are mingled together, and there is one common condition to all, because this is the time of tryall. Markethewise Generall, hee doth not like of a Souldier at the first, but when he hath tried him.

SER. I

I The new life hath

new fen-

fcs.

The apprehension makes happy or miserable.

The state of Gods children hid.

and

SER. II

and hath suffered both to run out their course, the vali. ant man, and those that are cowards; when their course is finished, and when the battell is done, that is the time of conferring of honours. The wife Mafter doth not reward his fervants at the first, but he less them alone, the good fervant and the bad, till their time be out, till the time of their wages come, that is the time when he makes the difference. So doth the Lord, for this time the battell is not to the ftrong, that is men have not their reward here for the prefent time. Even as it is upon the Stage, but are let alone till they have acted their part, there is no alteration, but when they come off from the Stage, that is the time when the one is commended, and the other is discommended. So it is with the Sonnes of God, and the lonnes of men, God lets you both alone for the time, sill you be gone off the Stage, that is the time that you must look for the difference; therefore be not preposterous in your expectation, be not discouraged, because you have not fuch outward contentments, because you are not above, but below, for the present life, the time is not yet come; for Goddoth not yet rule the world, as he will do; he hath, as it were, left the world to be ruled by others, he hath left men to rule: now errour comes from the face of the Ruler, (as the Wife-man faith) that is, there is that obliquity in the hearts of men, those that are in place of government generally, That Servants ride on horse back, and Princes and Wifemen goe as Servants on foot. The reasonis, because men rule the world : For erroun (laith Salomon) is from the face of the Ruler. But now when God shall take all the government into his own hands, when he shall be absolute

Ecclef.10.

SER. 11

absolute King in the exercise of his dominion, then he will set all straight, and not before: then servants shall go on foot, and Princes and Wise-men shall ride on Horse-back, therefore expect not thou it yet, the time is not yet come that thou shouldest be on horse-back, thou must be content to go on foot yet. And therefore, though you have not the present sense, go on not-withstanding, hold out thy expectation a while, though it appears not yet what thou shalt be, yet it will come when thou shalt have the sense of it in abundance.

Thirdly and laftly, though thou have it not fully, though the time be deferred till the day of the declaration of the wrath of God on the one hand, and of his favour to the Sai its on the other, yet by being new Creatures, you shall have outward comforts in great abundance, you shall not farethe worse, but much the better for it: for the promise is sure to those that feare the Lord: To humility and the feare of God, to them is promised riches, and honour, and life: And God performes it in this life, though the tall harvest be kept for afterwards: though you have but the first fruits of the reward, as well as you have but the first fruits of the Spirit; yet, in this life, as you walk more perfectly with him, to he will with you; and the leffe you walk with him, the leffe he will walk with you, (that is) fuch an evennesse you shall find in the wayes of God to you, fuch a measure of judgement and mercy, as there is evennesse or uncleannesse of your hearts, as there is fo much new, or so much old. Let us labour to make our wayes more perfect, and we shall be more perfect in our outward estate, we shall be better in our wealth, we shall be blessed better in our name, thou shalt be

Men fare not the worfe in outward things for holineffe:

Pro:33.4.

more

SER, II

more cheerefull in thy Spirit, thou shalt be blessed in thy Wife and in thy Children, at thy going out, and at thy comming in, in every thing: fo that the present wages that you shall have, set aside that which is deferred for the future, it is exceeding large to the New Creature: there is comfort enough in the thing, holinesse is reward enough to it felte, if you should nave no more. If a man bee in strength and health, what if you put him into a Cottage, what if hee be put into prison? Hee can beare it well enough: if there were no more but to be made a New Creature, it were enough to make your hearts to defire that condition, but befides that. it brings outward comforts in abundance; or, if you have not abundance, it will make a little instead to you of a great deale.

So much for this, because I have other things to de-

liver.

Take heed of challenging Iuftificati. on without Sandification.

Thirdly, are they inseparable? Then take heed of challenging the one without the other; doe not th inke that you are in Christ, if you finde not the New Creature: And this Doctrine is of much moment, for this is that, that we shall all be tried by at the last day, and it is that peremptory Sentence that can never be revoked, because it is the Sentence of the Gofpell, therfore you must know this, that all the judgements that are pronounced in the Golpell, they are without all refervation, there is no more revoking of them, therefore Paul faith, Rom. 1.16. Hee fhall judge the fecrets of mens hearts according to my Gofpell : So that you must know that the Gospell hath a judgement, and a terrible Judgment judgement as well as the Law. (There is a judging by the Law, that is,) men that have lived without the knowing

of the Gospell.

SER. II.

knowing of Christ, they shall be judged by the Law. but when we come to Christ, to live under the Gofpell. (as we all do) we shall be judged by the Gospell. What is that? Those that receive not Christ shall be damned: that is one part of the Gospell you know. therefore you fee that there is a judgement there : He that beleeves shall be laved but he that beleeves not shal be damned. Wel, as it is true concerning the point of Iustification, he that believes not and takes not Christ, shall be damned for it: So it is as true in the point of Sanctification he that is not a New Creature he that is not borne again he shall not enter into the kingdome of God, Toh. 3. 3. There is a peremptory judgement: therefore confider with thy felfe, when thou commest to dye, what thou wilt fay then, Satan will then come and lay thy fins to thy charge, thou must then thinke what thou hast to answer; thou hast nothing to say but I am in Christ: well, but how dost thou prove that, he will aske thee that question. Art thou a New Creature? If thou doe finde that thou art not a New Creature, thou art not in CHRIST, and thou needest not a new condemnation, but thou art condemned already. For Christ found all the world in a state of condemnation, and if thou be not in him, thou art in the same estate: and therefore if thou should but hearethese words, if we should bee filent, and should but reade these words, Whofoever is in Christ, let him be a New Creature ; it may make a man tremble, and look about him, and confider his effate, and take need of dif-joyning thefe things that the Lord hath joyned together: if being in Christ, and being a New Creature be inseparable, thinke not that thou canst take Christ divided that thou canst take him

Iob.3.18.

SER. II

halfe, and leave the other part, that thou canst take him as a Saviour, and not take him as a Propher, and a King; thinke not to have Iustification, and to want Sanctification: and therefore, you see, when the Gospell was preached, this was the maine thing that was urged, Mark. 6, 13. when the feventy were fent out (faith the Text) this was their preaching, it fets downe the fumme, that men should amend their lives. When Christ himselfe was to preach, Mat. 4.17. this was the furame of his Doctrine, Amend your lives, for the Kingdome of Heaven is at hand. Paul, when he would tell them what was the lumme of his preaching, Acts 20. 21. faith he, We goe about preaching, witnessing to lewes and Grecians repentance towards God, and faitb towards Christ. So that this Repentance that makes a man a New Creature, it was preffed as a thing of abfolute necessity, as well as the taking of Christ. You know, when Iohn Baptist came, what he called for, Fruits worthy of amendment of life. Deceive not your selves, apply not the promises of the Gospell, except you finde this Symptome of being in Christ, that you are made New Creatures.

Difference between a temporary, and erne beleever. This distinguisher betweene a Temporary beleever, and another; both goe thus farre, both have an instition into the Root, but the Temporary beleever partakes not of the famesse of the Root, he receives not life from the Root: It may be thou hast taken Christ in thy sense, but hast thou tasted of the famesse of the Root, hast thou drawne life from him, art thou made a New Creature, as a graft that is put into a new stocke: when we are engrasted into Christ, there is an inversion of the order, there the stocke changeth the graft;

ın

SERN.II

in the other, the graft changeth the flocke into its Nature. Againe, when thou takeft Christ without this, it is as putting flones one upon another, when there is nothing to cement them, and to glew them together. who foever is in Christ, is built upon him, as upon the corner-frone; now an Hypocrite may be built on him. as well as a true professour; but here is the difference, they are living stones, their Nature is altred, they differ as much from themselves whatthey were before as living things differ from dead flones; foir may be thou haft had an adhesion to the body of Christ, thou hast flucke to it, as it were; but, if thou be a true member. then thou art knit to it by ligaments and finewes, thou haft communion with the head, there is an influence of bloud and spirits into thee: therfore consider that with thy felfe; it may be, thou livest in the Church, and arr fuch a member of ir, as a glaffe-eye is of the body: but haft thou communion with the head, art thou made a New Creature by being in Christ ! Is thy heart changed and fanctified by being in him ! It it befor then conclude, thou art in Christ For, if a man be in Christ. he is a New Creature. Examinethy selfe in this, deceive not thy felfe, to whomfoever he is made Righteoufneffe, bee is made Sanctification. It is impossible they should be dif-joyned, (as I told you in the morning,) his bloud hath not onely a vertue to cleanse thee from the guilt of thy finnes; but a power to purgetby conference from dead works to ferve the living Lord, Heb. 9.14.

And wherefoever it is a plaister to cover thy fins, it doth likewife heale and cure them: therefore thinke not that thou are in Christ, except thou finde this to

be thy condition.

SER. II.

Yea, but you will fay, Is there such a condition in the world? Who is it that finds himselfe such a New Greature? This I find, that my old lusts returne, the same inclinations I had, I find them still, and this experiment of being all new, that all old things are passed away, I have not yet had; what shall we say to this?

We will answer it very briefly;

Answ.

Though thou hast it not already, yet thou must not be discouraged, thou must not say, there is nothing done, because all is not done: for motions are denominated from the termesthey tend to, not from that they are already: when a thing is a little white, though it be not persectly white, we say, it is white: when the Lord begins new qualities, if it be in sincerity, it is properly said to be a New Creature, for in time it will come to that, that will be the issue of it: therefore that which stands you in hand, is to consider, whether you be so or no; for indeed it is a dissibility thing to discerne, and needfull for you to consider it: therefore I will briefly shew you how you shall discerne it.

Signes of a New Creature.

I A Senic of First, you must know you shall have a present sense of it, you shall seele it inyour selves, you shall know that such a change is wrought in you: for this is the difference betweene the Soule of a Man, and the soule of a Beast; a Beast cannot returne upon his action, to know whether hee have done such a thing or no, but the soule of a Man is able to doe it, it is capable of restect acts, as we say, it can recoile and returne upon it selse, and can consider what is done with it: therefore examine thy selse by this, thou mayest know, whether such a change bee wrought in thy heart or no. See it in other things, thou canst

SER. IJ

tell what thou delightest in, thou canst tell what thine inclination is; for a mans inclination is of a quicke sense, it puts him forward, it carries him to that which hee desires: therefore thou mayest see the scope of this, thou mayest deceive another, thou canst not deceive thine owne heart, especially in judging this, whether thou bee a New Creature. If thou judge strictly of thy felfe, if thou have a right rule to examine it by, the present sense of it may be an assurance that thou are made a New Creature: for to be a New Creature is nothing elfe, but to be turned up-fide downe, when a man changeth his course (as it were, from East to West) when he fayles to a quite contrary point of the Compasse, when the Rudder of his life is turned: therefore Paul faith, he came to preach, To turne men from darkenesse to light, from the power of Satan to God: Therefore there is a contrary course, it is a turning, it is true, if the New Creature were but a buckling, but a bowing of the course, it would bee hardly discerned, but when it is from contrary to contrary, fuch a thing is cafily found.

I know fuch a thing as I hated, now I love it, I know fuch a duty that was tedious, now it is delightfull; fuch a thing I could not do now I can perform it; goe thorow all the parts of thy life, thou mayest have a present

fenfe.

Wonder not at this Doctrine, for if it were not thus, no man could have affurance at the first conversion of his heart to God, if it were not that you might judge your selves by a present sence you have, by that alteration, by that reflect act of the foule; for when I fay sense, I meane that inclination of thy soule; If wee could not judge our felves by that, no man at his first comming

AB.26.18.

Signes of a New Creature.

SERM.II

Men may know their state at their first concomming to Christ could judge of himselfe, till he had stayed some time; and then at what time shall we set limits, shall we stay at a day, or a week or at a moneth, or a yeare, or feven yeares : therfore a man may have affurance from the inclination of his foule, that there is a change in him, or else we should never be able to comfort men in an exigent: For, except they had hadtryall, except they had a long time to live, except they might come to converse, and be put upon it by temptation and tryall, no man could comfort himselfe: therfore that is one thing to try it, you shall finde a change wrought, you shall find the inclination of the Souleturned another way: Goe thorow all the particulars, look thorow the whole rectitude of the Image of God, exprefled in all the graces of that whole line, and looke to your heart what it was before, and thou shalt finde in every thing an alteration, that is one thing to judge it by.

The V i versalith of it. 27. you shall judge something by the universality of it; Whosever is in Christ is a New Creature: The meaning is not, that the substance of a man is changed, but the order and frame of his soule is altred, there are the same strings, as it were, but there is a new tune put to them; there is the same soule, the same faculties, but there is a new order there. Mark, as it is in all things that confiss in order, there you must have the whole, or none at all, the harmony that hath not every string set aright, in some measure, it is no harmony, but the harmony is dissolved. Beauty that consists in a conformity of all the parts, except there be a concurrence of all, the beauty is dissolved, it is nothing; so in all things else: therefore consider with thy selse, are thou made all

SERJI

sew? For thou must know that God workes not by halves; no man ever had an heart halfe new and old; in the worke of Redemption and Re-creating, and repairing of mankinde, there is not a work of the Lord but it is perfect. It is true, it is not ripe yet, there is a time for the maturity of it, it shall grow to full ripenesse; but yet the Lord p lookes on it, and it must bee very good, that is, there must bee all of it: therefore consider with thy selfe, Art thou all new? Is there not some exempted place in thy heart and life that is yet old, as old as it was? If there be, certainly thou art not yet made a New Creature.

Take inder for example, you shall finde this, he had old still, his coverous essenties yet remained in him, that was not fenued: thence it was, that in the Passeover, there was such a strair charge, that all the leaven should be purged our; you see how it is repeated, not a jot of leaven shall be left. So saith the Apostle, all must be new and unleavened, because Christ our Passeover is offer.

ed for w

But the naturall man will fay, this is impossible; for

then we shall have no fin ?

My brethren that is not the meaning of it; the meaning is, that thou must be purged from all the old leaven, that is; thou must allow none, thou must strive against all, thou must hate all, thou must doe thy best to cleanse it out, and not suffer any to be there willingly, as to take possession in thy heart it may be there as a these, (as it were, as a Creeper in) but other wise it is not to be there: therefore consider that, Let them looke to this that thinke stoppage is payment, that take liberty in some things, and thinke to recompence it by a more

1 Cor.5.7

Object.

Anfw. Striving against all sinne. SERM.II.

ftrict care in other things: for when a man comes to this, to supererrogate in somethings, and to be negli-gent in others, it is an evill signe, it is a signe thou art not a New Creature, for then all would be new : I fay, it is an ill figne, that there is no life there, it is a figne, that all that thou doeft otherwise is but counterfeit: therefore it is worth your oblervation, that when any man serves the Lord, when hee doth it not with his whole heart, it is reckoned as counterfeit, if there be but one old place in the heart, if there be but one old luft living there, God takes all as fained, fer. 3. 10. You did not turne to me with your whole heart, but fainedly: As if he should say, If it be not done with the whole heart, it is fained, it is a fignethere is no lifethere, if a man abound in duties never formuch : let him be excellent in prayer, excellent in almes-deeds, in doing juffice, let him come to Church let him doe what he will, if there be any thing old, yet it is a figne he wants life for where there is life, there is augmentation of parts, a man that is living encreafeth in all. If thou find fome part of thy foule, of thy life, to be augmented, and not the rest, thou art dead, a dead thing may be capable of it, you may encrease one part of wheat, or of filver or gold, but the other part continues as it was, but all en-create in living Creatures, it is a generall encreale, there is nothing stands at a stay; if thou finde a reservation in some things wherein thou takest liberry, and standeft at a flay, thou art not yet a New Creature.

Looking upon every thing with a new eye 2 Cor. 5.

Thirdly, thou finalt know, if thou be new by this thou lookest upon every thing with a new eye, every thing is presented to thee in a new manner: this I take from this very Chapter, the Apostle saith, we know no

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man after the flesh, therefore who seever is in Christ let him SERMA! be a New Creature : As if he should fay, I am a New Greature, or elfe I could not be in Christ; as I, so every man elfe must be: for that instance he gives of living to the Lord, of being a New Creature, he knew no man after the fielh. Looke to thy felfe inthis, dost thou looke upon every thing in the world with a new eye. (that is) upon all the particulars; thou lookest upon fin in another fashion than thou didst before, thouseest more in it, than ever thou didft ? Thou lookest upon foirituall grace in another manner, thou feeft more excellency in it, than thou diddeft; thou lookest upon the world in another manner, than when thou didft magnifie it, and the things of it, the dignity, the honour and the wealth; thou art not able to fay as Paul : They are as droffe, as a withering dower: thou lookeft upon good and ill men after another manner, a vile person will bee despited in thine eyes, let him have all outward excellencies, and he that feares the Lord, thou wilt honour him, let him be never to bate: thou lookest on thy selfe after another manner, thou doest no more behold thy felfe as thou didft, to thinke thy felfe perfected, by adding to thy outward condition, to thy outward comforts and conveniencies, though that be a thing that is not to be despised, yet amans felfelyes not in that, but himselse is the inward man, the Regenerate man; thou wilt not care to have thy outward man perish, thou wilt not care what lofer thou be in any thing elle, thou wilt reckon that thy felfe, therefore thou wilt deny those things, because thou reckenest not them thy selfe; for it is impossible that a man should deny that which is himselfe, but thy judgement.

SER. 11.

is altred, thou lookest with another eye upon another felfe, than thou didft before, and therefore thou denieft that which before thou tookest for thy selfe, and nourished'st for thy selfe. Now a man looks upon 60d with another eye, now he fees his beauty, and his excellency, he fees there is nothing in the world to be defired in comparison of him; before he was shie of him, and ran away from him, as Adam did. It is the state of every carnall man, he presents God terrible, he hath no delight in God, he lookes upon him, as upon a ludge, as one he ferves of necessity; but I say then, you will know the Lord, Ier. 31. when you are taught of me, then you (hall know the Lord; when you are made New Creatures, then you shall know me, that is, you shall see me in another fashion than ever you did, you shall looke on me with another eye, you shall know me then, as to love me, to defire mee, to long after nothing so much as Communion with me. I might runne thorow more instances, but the time calls mee away. Thou wilt look upon every thing with another eye, they will be presented with another shape, for there will be a new Heaven and a new Earth to thee, I fay, all will be new to thee: for mark the newnesse of any sense, or of any faculty, when it is renewed by any infused quality, it is not so much discerned by it selfe, as by the object; as, if a man have a new tafte, and a new favour, a new tafte in health, how shall he know it? Give him meat and drinke, and what you will, in all the objects of the tafte. you shall finde a new relish.

Faculties known by the objects. So if you would know of your heart, if it be new, go to the objects that thy heart is conversant about, see if thou lookest upon them in another fashion, if thou

have

have a new tafte, and a new relish in thee : for if there | SER. II bee a new heart in thee, thou mayeft fee it outwardlygythou wile fay as Saint Paul faid, I know no man, or any thing after the flesh, after the outward condition; this note will try it, if you apply it to your selves, after once the change is wrought, that you are made New Creatures, there is nothing that is prefented to you after the same manner as it was, eve. ry thing is changed with you, as if you were brought into a new world, you will fee them to be other things than you did before; but I cannot fland to presse this sever, and I to end it, my measure is good. I fadruit

Againe, if you would know whether this be in you or no, then consider, whether your workes be altred : | for wee have a rule in Philosophy, and a true one, and we will apply it here; As a thing is in being, for is in working: If there be a new disposition in thee, if there be another Nature, there will be a new kinde of work; for all things in the world worke according to their being, and there is nothing that hath an effence and a being, but the operations and acts of it are futable to it; therefore, if thou wouldest know, looke to what thou doest: It is not therefore thy good purposes or thy good meanings, but thy doing: therefore examine thy felfe, hast thou left any old courses? Hast thou given over thy drinking, thy gaming, thy fin of uncleanneffe, thy breaking of the Sabbath ? Wilt thou fay that thou hast anew heart, and yet keepest thy old company ftill ? That thou haft a new heart, and yet useft thy old speeches still? That thou hast a new heart, and yet ploddest in the same old tract that thou didst ! Look what thou wast wont to doe, thou does still; thou

workes

SER.II.

wast wont to spend the Sabbath thus an thus, and thou doeft fo fill, thou wast wont to neglect prayer to performe it in a remisse manner; thouwast wont to bee a negligent hearer, without recalling it, and working it upon thine owne heart, without growing in knowledge, and thou art fo ftill; they wast wont to have fecret by-waves, that thy heart knowts were not good, and thou holdest them still: wilt thou say thou art a New Creature? It is impossible. If we bee New Creatures, there will be an alteration certainly in our lives : And therefore to you that fay, I purpose to do better, and I intend it, my meaning is good, I fav. to you the Kingdome of God flands not in word, and in ourpose, and in meaning, but in power. Thou art made a New Creature, that is, the inward frame of thy heart is altred, and, if that bee altered, there is an ability followes it, that inables thee to doe the duties of new obedience, and to abstaine from the contrary: therefore examine thy felfe by thy actions, and fay not now, though I doe not live firicity and precifely, for thew, as others doe, yet I doe as much in substance for if thou be a New Creature, thou wilt be as much in shew too, the operation and action will follow, if the in-fide be cleane, Mat. 23. the out-fide will be fo, though it be true, we oft finde the out-fide cleane, when the in fide is not.

Therefore, it is no strange marke that I give, that examining your selves by the out-fide should be a meanes to know if you be New Creatures; for, though we can not say that because the out-fide is good, the in-fide is so too; yet we may conclude, if the out-fide be not good, certainely thou are not a New Creature yet.

Therefore

2 Cor. 4. 21.

NAIL

SER. II.

. 154 00

Therefore, let note favehor have a cod intention although have sended be bold a fave siches to his good, the in-fide will be fo allo; yet it is a good Negative Argument, if the out-fide be not cleane, the in-fide cannot be cleane. As in 17:13.4, 64 will you not fide cannot be cleane. As in 17:13.4, 64 will you not find that time crie unto me, then are my faster, and the guide of ym youth it die, All this is well foolen. But behold, thou haft spoken and done evill things as thou couldest. So that good protessions will not serve the turne when we doctorill; God judgeth not by our intentions, but according to our workes.

Vr businesse now shall be to show what a New Creature is, and to apply it as me goe along, that you may know upon good grounds whether you bee Nerv Creatures or no, that so you may have

comfort if you be, or elle that you may feeke it, it you

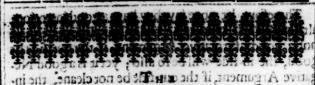
Trained moulded by the infusion of a new quality of grace, and by the definution of the old. There are more things to be marked:

Films the again condition in monitored.

Seconday, it must be done by the infusion of and quality.

And the ally, there must be amortification of the old man. Let us goethorow these three dashinally, and apply them as see goe.

Pirft.



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THE THE WE VALUE OR EATH RELIGION behold, then half spoten and done evill things as show

topidelt. So that good protessions will not lerve the turne whenever dogo D: God judgeth

Therefore If a man bein [brift, let him bee a New Creature.



Vr businesse now shall be to shew what a New Creature is, and to apply it as we goe along, that you may know upon good grounds whether you bee New Creatures or no, that so you may have comfort if you be, or elle that you may feeke it, if you

be not.

A New Creature what.

Tobe a New Creature is nothing elfe but to have a heart new moulded by the infusion of a new quality of grace, and by the destruction of the old. There are three things to be marked:

First, the heart must be new moulded.

Secondly, it must be done by the insusion of a new

quality.

And thirdly, there must be a mortification of the old man. Let us goe thorow these three distinctly, and apply them as we goe.

First

SER. II

First, the heart must bee new moulded, or cast into a new frame. You may fee this by comparing it with the old man, we shall know the one by the other: you shall finde that when Adam's nature was corrupted. there was a disorder in all the faculties. As for example, in the Ruine of a Palace, there are the materials left still, only the order is taken away; so in the corruption of nature, there are the same naturall operations, but all is disordered and turned up-side downe; thus was the confusion of man after the fall. But the New Creature doth worke the contrary, it fets up the house againe, and restores us unto our first estate in Adam. When a man is made a New Creature, his foule is put in joynt againe, so that the face of every faculty lookes towards God, whereas before it looked towards the world, fin and hell, the foule is quite altered, as a man that turnes his face from East to West, whereas a man had before his back, now he hath his face turned to heaven; therefore it is called Turning to the Lord. Observe here two things:

First, when wee say, you must be ecast into a new frame, it is not enough to have the actions of the soule

changed, but the whole bent of the foule.

In a regenerate man, the turning of the actions is nothing, for even when he doth that which is evill, the bent or positure of his soule stands to God, although it be transported to doe evill, and it is true on the other side, although an evill man doth good actions, yet the bent of his soule lookes another way, for therein stands the alteration of the New Creature, even in the bent of the faculties, which is to turne us from Satan unio God.

Aristotle

SER.III

Aristotle hath an observation, It is one thing, saith he, to doe an Act of Art, and another thing to doe it like an Artist. It is one thing to doe an Act of musike, and another thing to doe it Artist-like: If one doth a thing, and have no Art in the doing of it, he deserves no commendation; so there is a great difference betweene doing any of goodnesse, and having the actions of the Soule well habited; for when you only doe the act without the bent of your soules, that way, Go p regards it not at your hands, but when the inward frame of the heart is set right, whereas it was contrary before, it is a signe of a New Creature: Apply this to your selves.

Quest.

Answ.

How this alteration of the inclination may bee knowne. But how shall wee know whether the frame of our soules be thus altered or no

You shall know it by this: If there be such an alteration of the inward faculties, you shall find your selves ready to every good work. When a man hath no naturall inclination unto goodnesse, without forcing himselfe, it doth undoe the action; but when a mans heart is sanctified and made new, hee presently falls upon good workes, He is ready to every good worke, for every good worke, and stands ready for it; he doth what he doth readily, without much adoe; for when the heart is changed in a manthat is a new Creature, he is like a Conduit, do but turn the cock, and there needs no forcing of the water out; so when a man is become a new Creature, he is ready to every good worke (like a good wife that is ready to bring forth fruits unto her husband) where as before he brought forth fruit unto sin and death.

Againe, you shall finde that you doe good things with facility and delight, and that is a figne that thy

heart

SER.III

heart is turned another way. It is the property of a good man to delight in the Lord his God and what he delights in, he makes his own, what he doth, he doth with facility: The Commandements are not burthen some to him, the roke of Christ is easie: therefore, if thou art new, thou art easie in thy obedience, whereas another man that hath no fuch change wrought in him, doth delight in nothing but to doe evill, to doe well he hath no pleasure, Gods Commandements are burthensome to him: therefore the Lawes of God are too ftrait for him, that he cannot march in them, as David could not march in Sauls Armour, for it was too heavy for him. A man that is a New Creature doth things with facility

and delight.

But this is not all; if thy foule be fashioned and cast into a new mould, thou wilt not only doe good things readily, but well and handsomely (to use our common terme) when as other men bungle at good works, and know not how to turn their hand unto them: They doe them indeed, but as the Wiseman saith, Pro. 26.7. As the legs of the lame are not equall, fo is a Parable in a fooles mouth: When they come to do any good actions, it is like a Parable in a fooles mouth, the Parable is not fit for his mouth; as when a man hath one legge longer than another, he is lame; fo a Parable in a fooles mouth is not equall to his mouth, the action may be good, yet hee doth it but lamely, it is beyond his reach, he doth not doe actions as he should but an holy man doth them as a workeman. I speake not of doing them before men, but before God, who judgeth righteoully, when he comes to performe an holy duty; he doth it as it is meet, hee prayes fervently, and confe-

crates

SER.II.

crates himselfe unto the Lord with delight, He shewes mercy with cheerefulnesse, and every grace hath his peculiar property, wherein the goodnesse of it consists; as Faith, Love, and Hope, are the concomitants of his actions, wherein their excellency consists, whereas other men doe the same duties, but not with that affection that they should, and they doe it but with a dead heart, they are workes of vertue, and have the lineaments of true ones, but they are dead workes, because life is not in them.

Therfore confider how thou doest things, the matter is not so much what thou doest, as how thou doest them.

Againe, if thou be a New Creature, thou shalt know it by thy doing of good constantly, as a man that doth it naturally. In Nature, you know, the habits and inclinations are close and neere unto us, and growing in us; therefore, if thou doe good in thy constant practice, it is a signe thy heart is changed. This is the first thing, there is a new frame, all the bent of the faculties are changed, and by this you may know it, if you doe good readily with facility and delight and constantly.

2. This change is in his whole Converfation.

One thing more observe in this new frame, there is not only a bending of the souleto a contrary point (as it were) but moreover all must be changed; as for example, Cast any thing into a new mould, there is not only one partaltered, but all; so if you be New Creatures, you must finde this in your selves, that you doe not make choice in the duties of godlinesse, but take all, and omit nothing; Tou must bee holy in all manner of vonversation; those words are added in all manner

of conversation, and they are much to bee observed, that is, in all the turnings of a mans life: As, if he bee a Magistrate, hee must bee exact in hearing of Causes, neither to seare any mans face, nor to bee moved by any mans favour: if hee bee an husband, his speeches and actions must be holy, his speeches must bee gracious: If thou be a Subject in reverence to the King, and respective to others, thou must be holy in all manner of conversation, otherwise the frame is not altered, this must be of necessity; for that which God requires of us, is the keeping of the whole Law, as sames saith, sam. 1.20. where he speakes of keeping the Law Evangelically, For whosever shall keepe the whole Law, and yet saile in one point, he is guilty of all.

Goe thorow the whole Latitude of our obedience; if in one part thou wilt favour thy selfe, thou art guilty of all. In the same Epistle. Iam. 1.26 If any man among you seemeth to be religious, and bridleth not his tongue but deceives his own heart, that mans Religion is in vaine. That which is here said of the tongue, may be said of any thing else: Doest thou doe thus and thus, doest thou sanctifie the Sabbath, doest thou goe to God in prayer, goe to all particular duties, I know not what to name unto you, and yet in any of these doe saile; consider that the Apostle might as well have said unto thee, for that thy Religion is in vaine (he speakes of keeping the Law in an Evangelicall manner) a man must set himselfe to keep every Commandement, and if he doe but take liberty in any, he is guilty of the whole.

Take this for a fure rule, what God requires of us in the Gospell heegives us strength to performe, but if our hearts were not altogether new moulded, the

would take the fat Sheepe and the Oxen, he did it; yet you must know, it was not for that that God cast him

off.

SER, III

off, but because the frame of his heart was not good : for he would have done it again and againe, an hundred times over = I fay, the disposition of his heart was evill. Balaams eye unto the wages of iniquity marred all, though hee kept himselfe aloft, and carried the matter fairely. but like the Eagle he had his eye upon the prey ; this fecret eye marres all. Doe not think that this is but a notion, doe not fay, who is it but doth finne ? And wee may goe to heaven although we be not to exact, as the Preacher faith we should be. No, it is no more than fo, we may fee good reason for it, if we observe it well: It is a good argument which wee have in Philosophy, A cup or dish that is boared thorow is no dish, yet there is but one hole in it, because it is now of no use, which makes it none, because it is as good as none. Take a dish boared thorow, power water into it, it will hold none: fo take a mans heart, (for the reason will hold good in that) and let there be but some secret leake in it, or some secret evil disposition, akhough Saul doth well in every thing elfe, yerit he harbour any finne of although Balaam doe well in all things elfe, yet if there bee respect unto the wages of Iniquity, they are both but like a dish with an hole boared thorow, that take up any thing, there will be an iffuing out.

Therefore deceive not selfe, thou art no New Creature, except thy heart bee persect in all things: This which wee deliver unto you, take it no other wise than what with reason you shall find grounded upon a sure word in Ier. 2. They sought me not with their whole heart, but fainedly: When a man seekes God, but not with his whole heart, God reckons it but a counterseit seek-

ing of him. and bas bas vige vivola

Therefore

Z 2

Similie.

SER. III.

Therefore, I befeech you looke unto your felves. fee, whether you be holy in all manner of conversation, I cannot goe thorow particulars, but I must leave this to every mans breft, who must reflect upon his owne heart. Confider with thy felfe, if sometimes thou givest liberty to thy selfe in ill, or in the duties of new obedience to performe them flightly, as good never a whit, as never the better: if thou doest any duty, which thou knowest to be a duty, and not truly, know it is not accepted: If you continue in finne, and will not know it to be a finne, as in your inordinate gaming, and the vanity of your speeches, although thou thinkest them small, yet they are able to kill thee; the biting of a Viper is as small a thing, yet it will bring death with it: fo if any fiane be allowed in thee, thou art not a New Creature, thou wantest this new moulding, thou art not yet cast into a new frame. So much for the first part.

The fecond thing which we observed in this descrip-

tion of a New Creature, is that, to paid who

A man must be cast into a new mould, by the infusi-

on of a new quality of Grace.

A mans heart is not put into a new frame by the transient acts of the Holy Ghost (as in building of an house, there is no more for a man to doe, but with his hands to joyne one thing with another) but it is done

by the infusion of a new quality.

As in Adam there was not only a defect of weaknes, but of wickednesse, to there must be a new quality insuffed into thy heart, else thou art no new New Creature. In all things in the world that have actions there is a quality; as the fire moves upward, and there is a quality

z. It must be done by insuson of a new quality of godlinesse of heat in it, 25 our Saviour Christ saith of the tree, it must be good before it can bring forth good fruit, and as in the Heb. 12.18. Wherefore seeing wee receive a Kingdome that cannot be shaken, let us have grace whereby we may serve God, that we may please him with reverence and feare; that is, there must be a new quality wrought in the heart, whereby we may be enabled to serve the Lord with reverence and feare.

The new quality, what.

The question you will aske me, will be what is that new quality ? Not to stand upon generals, for it is not that which profits, but to pitch upon it, I will flew you what it is by two places of Scripture, Gal. 3.15. For in Christ Jefus neither Circumcifion availeth any thing, nor Uncircumcifion; but a New Creature a compare this with Gal. 5. 6. For in Christ lefus neither Circumcifion availeth any thing, nor Vacircumcifion, but faith which worketh by love: Would you know what this new quality which is infuled is that is faith and love, that is, when this is once wrought in thy heart, that thy heart is humble and broken, which makes thee to know what fin is and what the wrath of God is for fin, and thou defireft Christ, and thoubast thy heart calmed againe through beleeving thou doeft beleeve that God offers his Son unto thee, and thou art willing to take him, not as a Saviour only but as a Lord allo to obey him not as a Prieft only, but as King to bee subject to him, not as a friend only, but as an husband, if this be done, it is properly faith.

How to

Againe, consider whether it be done out of love or out of feare, lest thy Creditours should come upon thee, and cast thee into that eternall prison, where thou shalt pay every farthing, this is not out of love.

Againe,

SER. III.

Againe, dost thou take him for his kingdome and his wealth only? That is the disposition of an harlor, who takes her husband for his health, and not because she loves him, but thou must take him for love; The Virgins love thee, Cant. 1. 2. The harlots doe not so, but

the Virgins love thy goodly person.

Againe, thou must not take him in a good mood, but till death doe part you, thou must love him for ever: No man loves a man truly, but he is rooted and grounded in his love; when thou doest finde thy heart to humbled, that thou doest reckon sinne the greatest evill, and doest hunger after Christ, and doest keep him as thy life, when thou doest all this from a love unto him, thou art a New Creature, when thou takest Christ with love, and such an one as is a working love, now be assured that thou art a New Creature, for this is that wherein it consists.

I observe this by the way, for those that thinke they never have been humbled enough; the New Creature consists not in that, but in faith and love: Hast thou faith and love: Hast thou faith and love: Then thou hast the thing it selfe, and if thou hast that, thou hast the preparation. That is the first expression. Another is in Eph. 4.22, 23, 24. That yee cast off, concerning the conversation in times past, the old man which is corrupt through deceiveable lusts, and bee renued in the Spirit of your minde, and put on the new man, which after God is created in righteenshiffe and holinesse

proceeding from truth.

There you have the thing named, what it is to be a New Creature, and what it is to be the old man still.

To be the old Creature, or the old-man, is nothing else but to be guided by luft, which comes from errour

Old men, what,

SER.II

in judgement and understanding. But wherein confists the new man ? The new man confifts in holiseffe wrought in the will, which proceeds from truth revealed unto the understanding; so when the understanding, and the judgement is rectified, thou art made a New Creature. Againe, when the will is corrupt by lusts, proceeding from errour in the understanding, thou art in state of an old Creature. The old man stands properly in lusts; therefore, faith Peter, 2 Pet. 1. 4. Fly the corruption which is in the world through luft: All the corruption of mankinde stands in these inordinate lusts. Others wee may looke on as the Fruit, but this as the Root. What are those lusts? Iohn shewes them by three heads, I lohn 2. 16. The lusts of the flesh, the lusts of the eye, and the pride of life. The old man stands in these three. Take the first lust, even the lust of the Eye. A man lookes upon wealth to make him happy in this life, (I meane no otherwise) and looking upon this, he lusts after it: Doe but rectifie his judgement, and let wealth be prefented to him. as it is in it selfe, and he will come to be affected with it, as Paul was, who accounted all but droffe and dung, he will fay then, why should I set my heart upon that which is nothing but vanity? I fay, when the understanding is rectified, you will look upon wealth aright, and as you shall see it at the day of death; for then we are as a man awakened out of a dreame, we will looke on it then, as it is lam. I. 10. Let the Rich manrejoyce that he is made low, for as a flower of the graffe, so shall be vanish: The meaning of this is, when a man is made a New Creature, he is brought down in his conceit, wheras before he thought himselfe a great man, because of

SER III

his wealth: Now Religior comes, and that makes him low, and let him be glad of it; Why? What reason hath a man to be glad of it? Indeed if wealth were a thing of moment, it were another matter, but hee was deceived. Riches are but as the flower of grasse. A wise man lookes on Riches as flowers of the Garden, which Children, and the weakest doe much magnisse. Indeed, if they were of great moment, he lost by it, but, as sames saith, They are but as slowers of the grasse, worth little?

For the Lust of the stess, that is, another thing whereby this old man is seene. A man lookes on outward pleasures or delights, as able to give satisfaction, and as the greatest delights in the world, let his judgement be rectified, he lookes upon them as Enemies that fight against the soule, as the works of darknesse which hee abhorres, and so hee comes to Lots disposition, Whose righteous since was vexed to see the filshinesse of the Sodomites: When his judgement is right, he looks on them as base and vile things, as Enemies unto his soule, that will be his destruction.

For the Pride of life: Man looks on outward things as the onely excellencies, which makes him admire them so, but when his judgement is once rectified, he lookes upon them as the Apostle doth, who accounted them but empty things, as bubbles blowne up by

boyes.

To conclude, when the judgement is rectified, in flead of Errour and deceit which is the Root of the old man, whence comes these three great lusts (which are the maine, and from which all the rest will follow) then the lusts are dissolved, and the new man comes from

truth,

truth, as the other is corrupted, and comes from deceit. So you see what it is to have this new quality, to have the judgement rectified, and the lust dissolved.

And not to onely, but there must beenew desires wrought in thee. A carnall man over-values carnall things, and in spiritual things he comes farre too short, like a man that lookes upon a banquet when his belly is full, hee hath no appetite unto it: So a carnall man lookes upon sinne and forgiven see. But when a man hath his sudgement rectified, he comes to have many holy desires, and in this stands the New Creature.

Againe, it comes from knowledge of the Spirit.

But, you will say, we have knowledge, and, if that would doe it, then they that know most are best men?

But you must know what manner of knowledge this is; The new man must be renued in knowledge: This is such a knowledge of holinesse, as the Holy Ghost reveales unto us, and except this knowledge bee revealed unto you, our revealing is nothing; We preach Wisedom, which the Princes of the world know not, neither can know.

Take Aristotle or others which are the Princes of the world for wisedome; they know not these things, nay, if they were taught them, they could not learne them, for they are revealed by the Spirit; and if wee preach unto you never so oft, if the Spirit doe not reveale them unto you, it is nothing? Wee see that by experience, that a man that can reason against these and these sins, can speake of the vanity of these things, can give twenty better reasons against them than another man, yet he seekes after them as much as any: The wise-men and strongest wits which can say most against them, yet have not their lusts dissolved, when a

Object.

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New creature.

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SER.III.

poore man that is truly fanctified, although he cannot fay the hundredth part against sin, as another man, yet

he doth hunger after Iesus Christ.

Therefore it must be the work of the Spirit 2 Cor. 2. ult. But, wee all behold as in a mirrour the glory of the Lord with open face, and are changed into the same I mage from glory to glory, as by the Spirit of the Lord : that is, when we look into the word we fee the Image of God, fo may another man too, but he doth not fee the glory of it, he doth not look on it as a defirable thing, as a thing he is in love withall. God shewes Moses his glory; he never shewed his glory but to the Saints: The greatest request that Moses defired, was to see the glory of the Lord; I will shew thee my glory, Saith God, that is, thou shalt see as much as shall be needfull for thee to fee in this life. God shewes himselfe unto us in his Word, and when hee will shew a man his glory, hee makes him to have alove to it, and then he is transformed into his Image. Another fees it, but he is not transformed into fuch a knowledge as convinceth the minde of finne: when wee teach knowledge, it is as the Sparkes in a darke roome, or as the Starres in a darke night, the roome is darke still; so it is with all knowledge, till the Holy Ghost doth teach it: we may beget a thousand sparkes in you, but they will not turne the darkenesse into light. But when the Holy Ghost comes, it doth not only appeare there, but it changeth us from darkenesse into light.

You must know, that when wee preach only, it is as when the light shines, the windowes being shut against it, there is none shines into the house; so when men thinke they understand most, yet they want this light

to shine into the house, Luk. 24. 45. Then opened he their understandings, that they might understand the Scriptures. They had heard Christ price but they understood not his Word; like those which sowed seed on ill ground; and therefore received not the fruit of it, but when the Holy Ghost comes into thy heart, that will convince thee of evill: it will expell darknesse, and setright thy judgement: otherwise, though you heard Paul preach, yea, Christ himselfe, were your Judgements never so good, yet it would not be done till the Holy Ghost teacheth you, you will never know him, never see him aright in his glory, never see him so, as to delight and long after him, so as to desire nothing in the world so much as communion with him.

Thus it is when his Image is renewed in Knowledge and Truth, and where this Knowledge and Truth is,

Holinesse instantly followes.

There are many that know and practife not; and there are many which neither know nor practife, but where this Image is, where ever they know they practife.

Well, let us apply this unto our felves briefly.

If to bee a New Creature, there is required of us this Faith and Love, Truth and Holinesse, Knowledge and Righteousnesse; then let us learne not to be deceived, to regard nothing else in comparison of this. Doe as the Apostle, Gal. 6. 15. For in CHB 115. It is no matter for any thing in a man, Circumcission is no better than uncircumcission: Go thorow all the duties of Religion, you shall finde them nothing till you be made a New

Toprize the New Creature. SER. III.

New Creature. I know many doe many things, they come to Church, and give almes; well faith the Apofile, Circumcifion and uncircumcifion is all one; lo lay I, Prayer and no Prayer is all one; doing justly and unjustly, it is all one, untill a man be a New Creature: Therefore, faith S. Paul, I Cor. 13.3. Though I give all my goods to the poore (which is a glorious action; nay, though I could be content to be a Martyr) though I give my body to be burned, and have not love, it profiteth nothing: So except you be New Creatures, your labour is loft, for Nature may doe much without the knowledge of the Gospell. As the Earth brings forth graffe of it felfe, and some flowers of the lowest fort, but to bring forth a crop, and flowers of the fineft lort. it must be tilled, and there must be seed put in; Nature, I fay, may doe much, but this New Creature must come from an immortall feed fowen in the heart, by God himfelfes in box wood and voten are ered

Therefore looke whether thou hast that wrought in thee or no. For this is all the comfort we have, when the body is decayed and waxen old; yet let us not be discouraged, though this outward mandecay and perish, there is a new youth springing up.

This is all the comfort we have, that when the old house is going downe, we have a new house setting up in stead of it. Every man is glad to see an old house pulled downe, and a new set up in stead of it; but to see an old house going downe, and no new one to be set up, the ruine of it is a most miserable speciacle.

Take a Husbandman, who hath taken great paines in plowing and fowing his ground, when he fees his corn

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is rotten he is glad of it, because he knowes new will come up in stead of it; so when we see the body decaying, and our day drawing towards evening, when the Sunne of life is ready to be set upon us, when we shall grow no more: this presents nothing but confusion, yet here is hope for us; There is light Sowen unto the the righteous: All the consolation and all the comfort we have in these dayes of our vanity, is, that we have a New Creature, that is not subject to vanity.



FOVRTH SERMON VPON THE NEVY CREATURE.

o ada gada a la Con 5.17.

Therefore if a man bein Christ, let him bee a New Creature. it to chem of one ow the side back.



Ow we come to the last thing to be obferved in the New Creature; which is, that there is not only an insusion of a new quality, but a weakning of the old: Therefore we put that into the description. A man is a New Creature when

his heart is cast into another mould, by the infusion of a

3. There must be a mortifica tion of the old man.

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2. Parts of a New Creature.

Simile.

new quality of grace, and by a destroying of the old.

And this is especially to be observed, because there be two parts of the New Creature, a mortification of fin, as well as a vivification. For, common Nature is like a Bowle betweene two biasses, Corruption is the wrong biasse, carrying us out of the way; and Grace the good biasse carrying us into the way: So you must knock off the old biaffe, as well as put on a new one. that is, Common Nature lyes as an indifferent thing betweene Grace and Sin, the Flesh and the Spirit, Corruption and Holinesse: so that as the body is betweene health and ficknesse, so is Common Nature betweene originall fin, which is as the ficknesse or death of the Soule, and holinesse, which is the health of it. Now it is not only required that there be an infusion of the new quality, but likewise a weakning of this old, both cannot fland rogether, To farre as you ftrengthen one, the other is weakned, it is alwayes fo where is contrariety, where there is no contrariety two may fland together; but when things bee opposite, the comming in of the one, is the weakning of the other, the comming of heat is a weakning of cold : this is of speciall use.

Vse. To mortific old lufts. And this use we are to make of it; that hence then you see this will follow, that if you finde much newnesse in your selves (according to your owne opinion) you finde you can do many things, you could never do before; you are able to doe these and these duties of new obedience; well, suppose it, yet except there be a mortification of the old lusts; if thou find that there be any lusts continue in thee, in strength, that, in that regard, thou art the same man still, whatsoever addition there

be,

be, it is no matter, it is certaine thou art not yet a New Creature: for a New Creature confilts not in superinduction of the new quality, the old remaining; but in a weakning of the old too. It is not only a superaddition of the new, but the death of the old also: Therefore, if thou findest any corruptions continuing in the sulnesse of their first strength, not weakned at al; though thou hast all signes of grace, all parts of a New Creature, to thy seeming, yet thou art deceived; because if thou wert new, there would be a mortification of the old lusts.

So againe, it is true on the other fide: Put case thou finde a great change in thy felfe, fuch lufts as have been vigorous and lively, thou findest to be now dead, except it be by the ingresse of this New Creature, thou hast little cause to comfort thy selfe; for those lusts are but covered and laid afleepe for a time, and will wake and rife againe: as Sampson when he was tyed with cords, role againe, and was as strong as ever he was, when the oportunity came, And it was told him, the Philistims are upon thee, Sampson: So lusts are laid affeepe, till the opportunity comes, when all the threed of good purpoles breaks, and they rife againe in their strength: therefore, if there be not a New Creature, brought within thy foule, thy lufts are but laid a fleepe, they will rise againe: Or put case they be dead, and rise no more; yet, except it be by the ingredience of this New Creature, they are but dead of themselves, and so long as they die of themselves, God regards not that death: for that which is required of us in Rom. 12.1. is, that we facrifice our felves : Now two things are required in the Sacrifice; one, that it be flaine, that it dye not of it felfe.

Sin may feeme dead when it fleepeth. SER, IV.

felte, for that is not a Sacrifice. Secondly, that it be offered to God, and not to any other god. Now this we oft finde, that lusts dye of themselves, change of age, experience, operation of circumstances, time, place, and many things may alter the desires: for, you must know, The world passet havay, and the lusts of it: that is, they are of a transitory nature. A man doth not desire that, this yeere, which he did the last. Doe we not see, many have beene riotous and prodigall in youth, yet there is a great change in them, not for grace, but age, and use, and experience, and many things, make alteration: These are not slaine to the Lord, but they dye of themselves, so God would not accept them.

Againe, they may be flaine, but not to the Lond, thou mayeft offer them to thy felfe, which is the fame, as if thou offeredst them to another god, that is, a man may finde much evill and inconvenience, much bitternesse in them, it may be, they have brought shame and

misery on thee.

Againe, thou mayest feare Gods judgements; and therefore mayest restraine thy selfe. In a word, If thy selfe be thy end, in abstaining from any sin what ever it be, there is a Sacrifice, thou hast slaine it, but not offered it to the Lord, it is not done to him, It is not because thou lovest the Lord Iesus: therefore it is not a fruit of the New Creature, for till then every man makes himselfe his end in all he doth, but when he is made a New Creature, he makes the Lord his end.

This therefore is the use of this: there must be two parts of this New Creature, Vivisication, and Mortification, an infusion of the new Quality, and a weakning of the old. Because this is a point of much moment, I

will

will presse it a little further, and deliver this Rule, I say, this other Consectary may be gathered: If it be so, then thou must finde in thy selfe these two things.

Thou must finde in thy selfe something more than Nature, and againe, thou must finde in thy selfe something lesse than Nature. Thou must have lesse than what thy corrupt nature had in it, and more than common nature hath in it, or elsethou wantest this third part of the New Creature, this third thing wherein it consists, the induction of a new Quality, and a weak-

ning of the old: We will urge this a little.

First, there must be a lessening and a weakening of what was there before: for, you must know every man hath some personal infirmities, some sinnes more peculiar to his Nature than others, fomething wherein he is weake, every man hath it, one of one fort, another of another fort; every man hath a more inclination to this or that finne, which is bred and borne with him. If thou findest that this continues with thee still. that thou hast the same running fore on thee, that thou hadft, that thou findest no alteration in that, that there is no leffening, no weakning, no destroying and mortifying of that, then thou art not a New Creature, and consequently, thy fins are not forgiven, for Iustification and Sanctification are inseparable. If thy fins were pardoned, they would be healed, that is the thing you must consider. It is certaine therefore, if you doe not find them healed, you are not yet in Christ; for if thou wert in Christ truly, there would a vertue come out of him that would heale the bloudy-iffue; for the vertue of his death is never dis-joyned from the merit of his death, where ever he forgives fin, he cures finne : there-

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or Con. fectory.

There must be something lesse than corrupt nature. Where God forgivesh, he healeth; where he pardoneth he purisieth,

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fore if thou findest that he hath not cured any sinne, know it is not forgiven. You may fee it every where: Mary Magdalen, as much was forgiven her, fo she had a great cure wrought in her, the was changed, the became another woman, you fee how exceeding holy she was : when Christ said, Thy fins are forgiven, the went away with another heart: So it was with Paul, when once his fins were forgiven, when God sent word by Ananias that he was a chosen vessell, withall he was made a glorious professor of a raging persecutour, there was a healing of fin, as well as forgiving of it. So David. when his fin was forgiven, when God told him by 2/4than fo much, his fin was cured, he did not commit adultery againe: therefore in the one and fittieth Pfal, the cure stands on record, that all the world may know, that where God forgiveth, he healeth likewise. So Peter. when God had forgiven him that finne of denying his Master, he cured it too.

Reaf. I. It stands with Gods honour.

Reaf. 2.
With our comfort.

Reaf. 3. With Gods fervice, To adde a little more, I say, sin must be healed, if it be forgiven; for it cannot be otherwise, if God take any man to beare his Name, and his sins be not healed, his Name should be blasphemed, it would redound to his dishonour.

Againe, if he should forgive and not heale us, we should have no comfort from him, nor he no service from us: we should have no comfort from him, because of the rage and vexation of ruling lust.

Againe, he should have no service from us; for how can we serve him when we are not healed? Can a sicke man do any service? He must be healed, and restored to health first. Now do you think, God will put his children in a condition, that neither they shall have

com_

comfort from him, nor he service from them; therfore it is of necessity, wherefoever fin is forgiven, it is healed : Therefore in Hofea 14. When I take away your iniquities, I will heale your rebellions. So in Deut, 30.6. when he will have mercy upon them, faith he, I will alfo circumcife your harts, and the harts of your feed, that you hall love me with all your foule, and with all your frength: He never pardons, but he likewise circumciseth. So in Ier. 24.7. Iwill fet mine eye upon yor for good: that is . I will pardon you, and receive you to mercy, and also will give you an heart to know me, fo that you shall be my people, and I will be your God: For you shall turne to me with all your heart. In a word, they are never dif-joyned; take it for a fure rule, as Ezek. 36.26.1 will wash thee from thy Idols, that is, from thy lusts and Idolatry, and will give thee a new heart, and a new spirit, he never doth one without the other; therefore apply it. It may be there be many particular fins which thou thinkest are forgiven, Sabbath-breaking, Swearing, Vncleannefle, go thorow any particular fin, if they be not healed, they be not forgiven, and so thou art in a miserable condition. Therfore, doe not fay, though I fin againe and againe, yet God is mercifull, and, I hope ready to forgive. It is very true; but thou must know, that he is never mercifull to forgive, but he is as ready to heale and cure thy fins like. wife; therefore decive not your felves in that.

Only before I passe from this point, mistake me not, my meaning is not, that it is so healed, that there is not the least vigour lest in it, that it is so dead & buried that thou shalt never heare of it againe, that the spring of originall corruption is dried up, that none of it is lest; but the meaning is, it is healed, that is, Sin is pulled downed

Caution Sin may remaine, though mortified, SER.IV.

from his Regency, it may affault thee, as a Rebell, but it comes no moreas a Lord, as a King; it is put out of possession, it may creepe in as a Theete, but it comes no more as the owner of the house; for that is refigned up to grace and the New Creature. creepes in, as it were, but there is another Master of the houle, so that now thou mayest say, I doe it not, but sinne that dwelleth in mee, that is, that creepes in; thy denomination is from that, that beares rule in thy heart; for that is all that is done in Regeneration; Sinne is put out of possession, and Grace is now the Ruler, the Lord of the heart; therefore we may fay, it is healed, that is, it is so shut out, that thou hast dominion over it, it may affault thee now and then, it may overcome thee now and then, but it dwels not in thee, thou never entertainest it as a guest, thou never biddest it welcome, thou never makest peace with it, thou hast perpetuall warre with it, as there was with the Amalekites

Againe, corrupt nature must be lessened, weakened, and mortified; so there must be more than nature in thee; that is, thou must be able to doe more than any natural man in the world can doe; or than thou wast ever able to do before this change was wrought in thee; for, you must know, Grace doth not only mortifie and heale sin, but it goes beyond the power of nature; as we say, Physicke helpes where Nature sailes, and Art helpes where Nature sailes, there is use of Grace, indeed else what were the efficacy of the Word, and the vertue of the Spirit, and the power of Christ? If they did not enable a man to doe more than nature doth. Grace

comes

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comes from an higher Well-head than Nature, therefore it raiseth a man to an higher pitch than Nature can ascend to. Therefore consider, if thou hast that which goes beyond nature; Sampson had a strength beyond Nature, he could doe what a common man could not doe, but God being with him, he had more than the strength of Nature. How do we know that? He was able to carry away the gates of the City, &c. which none else could do; therefore there was in him strength above Nature: Now examine, canst thou doe that which no man else can doe that is a meere naturall man ? Thou must have a strength put into thee, which none can reach to that hath nothing but Nature in him. that is canst thou love the Lord Iesus & the Saints: An Hypocrite can counterfeit many things, but not love. Againe, canft thou delight in the Law of God, in the Inner man, I aske not if thou canst approve of it, but canst thou delight in it, counting it as meat and drink to doe the will of thy father? this is a thing which cannot be counterfeit. So, canst thou deny thy selfer Iask nor, if thou canst deny this or that particular sinne, but the whole body of fin, if thou favourest the things of the Spirit, if thou canst mortifie the deeds of the body, and walke according to that Spirit. In a word, whatfoever it is, if thou art a New Creature, thou must finde thy felfe able to do that which no naturall man can do. and which thy felfe could never doe before; for otherwife what wilt thou have to answer for thy felfe, when the destroying Angell shall come, if hee finde not in thee more than Nature, the destruction shall passe on thee, as it was in the Paffeover, except there was found bloud on the doore-posts, they dyed for it: Now the

Love can not bee counterfeited.

la 3 bloud

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bloud that this destroying Angell must see, when he shall passe over the world, is that which is more than Nature. You must know the bloud of Christ leaves an impression, Their garments were made white in the bloud of the Lambe; that is, not onely the guilt of finis taken away, but a new vertue is put on them, a new efficacy is put into them, and if thou haft not the vertue of the bloud of Christ, as well to purge thy conscience from dead workes, as to take away the guilt of fin, all is no. thing, you must know all the old world shall be destroyed, and the workes of it, and what loever is in it, whatloever is old shall be destroyed; the Lord will spare nothing but what is new, He makes a new Heaven, and a new Earth; and what is new shall be spared, when he comes to take an examination of men, and findes nothing but old in thee, thou are fure to be destroyed; if thou be new he will spare thee, there is a bleffing there, this is the marke in the forehead, this is that new Name, this is that certaine watch word, which if a man know not, he is counted as an enemy: you have a fashion somtimes to give markes, if they have that marke, that token in their hand, they are knowne to be of them that are allowed. So there is a certaine fealing of mento life, God gives a new name, a white ftone with a new name written on it, which none can reade but God and thy felfe: I fay, except thou art a new Creature (for that is the new name) the Destroying Angell shall not spare thee, but thy fins shall be cast on thy conscience, as usually he doth when thou art on thy death-bed; he never bindes the burthen till then, you have it before, but you never feele it till then, but when Go p shall charge it on thy conscience, what wilt thou say ! If thou findest not thefel these two things, a weakning of this old nature, an healing of fin, and something more than Nature, thou canst not apply the comfort of Iustification, thou art not in Christ, for thou art not a new Creature, which consists of these two parts, Vivisication and Mortification. So much for this point, So we have done with this, that Iustification and Sanctification are inseparable: all this is drawne from the conjunction, Whosever is in Christ is a New Creature, they are not disjoyned, if you have one, you have the other.

Now this is further to be observed, If he must bee a New Creature, then bee must have a new Nature; Hee must have another Nature, for he is made another man, that is, he is so altered, as if he were another man, as if another Soule came to dwell in that body; there-

fore, there must be another Nature.

Againe, it must be a New Creature: therefore wee must observe something from that word New.

And fourthly, we will observe something from this, that it is a Creature, and so is created by God, no man is able to doe it.

And last of all, the order; first in Christ, and then a New Creature. These be the fourethings we have to do.

First, there must be in the another Nature, that is, it is not enough to be altered in this and that particular, but thou must have another Nature; for you shall find, that when a man is in Christ, the whole nature is changed, Lions be turned into Lambes, that is, the very Nature is altered. A Lion doth not carry himselfe like a Lambe, and remaines a Lion still; nor a Serpent like a Dove, and remaine a Serpent still; but the Lion is turned into a Lambe, that is, there is another nature given, 2 Pet. 1.4.

061.2.

061.3.

065.4.

066.5.

Obf. I.
Those that are in Christ have another Nature.

Aa 4

Wee

When a thing is faid to be naturall.

We are made partakers of the divine nature: there is the very word used, that is, we have another nature given like the nature of God, and it hath in it all the properties of Nature. As how will you know when a thing is naturall? You may know it by this that is naturall. not which is begotten by precedent action, but when the faculty is infused, and then we exercise the operations of it. So it is in all the faculties of Nature, you have first a tense of seeing given you before you see: In the things that are not naturall, there the actions go before the thing, before the faculty or habite; as, when a man learnes any thing, that is not naturall, as to play on a Lute, or any other Art, he doth many actions, and then he hath got the habit; and when he hath got it he doth it easily, for what is naturall is planted in a man; fo is this, it is planted in the heart, as the Senses are, it is infused into the Soule, and then we exercise the operations of it; so that it is another nature, it is just as the thing that is naturall.

It is received from parents.

Againe, Nature is that which we receive from our Parents, and whereby we are made like to our Parents. As the Sonne is taken from the Father, and is made like him : fo this New Creature is wrought by God, and by it, we are made like him. Therefore, Christ is faid to be formed in us : I travell in birth till Christ be formed in you: that is, till the Holy Ghost do change the whole Soule into another Creature; so as it is made like Christ in every thing, as the Son is like the Father; only the difference is in the degrees, as the Son differeth from the Father in degrees, yet he hath all the lineaments of the Father, fo you are borne of Christ, and are like him : Borne, not of the will of man, nor of the will

of the flesh, but of the will of GOD, if you bee New Creatures.

Againe, that is Nature, which is common to the whole Species, to the whole kinde; what is not naturall, one man hath, and another man wants, and this we finde in the New Creature, the whole kinde, that is, all the Saints that are living in all places, they have the same Nature in them, that is, they have the same spirit in them, though they be a thousand miles asunder, though they never saw one another, yet they may know one anothers mindes, for one minde dwels in them; when one minde dwelsin divers, they be of the same disposition, so this nature is common to them all.

Againe, what is Nature it cannot be altered againe, for that is the property of Nature, it still sticks by us, and will not be canged, but, as Aristotle observes, throw a stone up a thousand times, it will returne againe, because it is the nature of it to returne; so what is the nature of a man, put him from it an hundred times, and an hundred times againe over, yet he returnes to it againe, because it is naturall to him: So it is with this New Creature, when the heart is once framed aright, though the Saints are sometimes transported, though sometimes they are not like themselves, though sometimes strong lusts leade them captives, yet they returne againe, though it were an hundred times done; for nature will not be put off, you cannot lay it asside againe.

Last of all, Nature is a thing that cannot be taught, no more can this New Creature, no man can teach you to be New Creatures. Arts may be taught, and things not naturall may be taught, but this no man can teach you. We may shew what it is to be a New Creature,

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It is common to the whole ktnde.

It cannot be altered

5 It cannot be raught. SER. IV

we may declare it to you, but God must doe it. Indeed he cals it Teaching, but it is such a reaching (as I told you) he teacheth Bees and Austro doe after their kinde, he teacheth the Storke and other creatures to do thus and thus, that is, he puts into them an instinct to doe so: In this sense he teacheth thee to be a New Creature, he puts an instinct into thee. All these properties are in Nature; therfore we may conclude, who soever is in Christ must have an other nature. We will now make use of it.

There be many things profitable arifing from this,

that there must be another nature.

Not to defercem, ming to God.

First, then learne hence, not to deferre comming to God, because if Repentance were nothing else, but an abstinence from the acts of fin, a resolution to change your courses, and a seconding of it with some surable endeavours, you might goe farre, and it may bee, come in hereafter, when you will your felves: but if it be another nature that is required, take heed of retufing, when God will come and make an offer to thee, because another nature is required. What wilt thou do? Put case thou hadst never so much warning before thou diest, if thou hadst Ezekiahs warning, if thou hadst fifteene yeares given thee, art thou able to change thy na ure ? What then art thou bold on ? Why dost thou defer to turne to God ? When ever God cals for thee, there must be beauty in thee, thou must have (as I may (ay) a countenance well favoured in some degree; now if thy face be but besmeared with dirt, thou mayest wash it off, but if it be the changing of a Black-moores skin, how wilt thou do that ? Can the black moore change his skin? Therefore, seeing it is a change of Nature, be not too secure: Thinke not thus (for it is the onely thing |

Good purpoles in extremity feldome true

The work of the Spi.

thing that keepes men from comming to God) I will come in, but it shall be hereafter, I will goe yet a little further; this is a very dangerous case, because it is a changing of nature that is required, and no Creature in Heaven and Earth is able to doe this. Therefore, when thou commest to die, or when any crosse comes, thou mayest be willing to change, and thou mayest take purpoles to thy lelfe; but doe we not fee by experience, in fuch cases, the Nature is not altered, doe not all returne to their byas, there is not one of a thousand but doth it. because it is a forced action. Now a stone forced upward returnes againe, fo there be many forced actions in time of Temptation, and the houre of death, but fill the nature is the same, therefore men returne againe. Therefore know this very heart of thine, the very nature of it must be altered, it must be changed into a light ayrie vapour, that may ascend, else it will not hold out, and thou shalt have no comfort from it, and when it is turned into an ayrie vapour, it must bee done by a light and heat that comes from heaven: So must thy heart, it is the Holy Ghost that must doe it, it is onely the Author of Nature that can change Nature, he that made it can renew it. And as onely fire begers fire, fo onely the Spirit begets the qualities called the Spirit; the Holy Ghost must breathe this breath of life in thee. This is a thing not confidered, therefore you are bold to put it off; if the Holy Ghost were at thy command, if hee would breathe when thou liftest, it were another case, but he breathes when and where he listeth, nothing is so free as the will of the Spirit, he breathes where he lifts: That it is no more in thee to alter him than the winds, when they blow to the East, canst thou cause

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cause it to blow to the West, no more canst thou alter the will of the Spirit: Therefore take heed of refusing the offer; when the Lord will offer, it is a dangerous thing to refuse.

What the Lord bad them in the Gospell to doe, he is ready to doe himselfe; When you come into a Citie, offer peace, if they will receive it, fo it is, let it come on them, but if they will not, stay not there, let them go, bake off the dust of your feet against them; such a people shall perish. Consider that, and see if the Lord be not ready to doe it himselfe. If he make an offer, as he did, when he gave his Disciples this command; take heed that he goe not away in anger, he knocks at thy heart againe and again, take heed that he go not away in wrath. It is the Lords manner, no man knowes the time of his offer, fometimes at the third, sometimes at the fifth, and sometimes at the last houre; the time is not in thy hand, but whenfoever he offers take heed of refusing, for if he growes angry, he turnes no more, When he shall sweare in his wrath, &c. Pfal. 95, alt, that is a place worth confidering.

The Apostle perswades them not to defer Repentance, but to come while it is to day, put it not off; and he gives them two reasons, Lest you be hardned through the deceitfulnesse of sinne, that is, you will not be able to come in, sin will harden you; againe, lest the Lord sweare in his wrath, as he did to the Israelites. Now, you must marke, they offended him, once, twice, and thrice, still the Lord bore with them, they were rebellious at the Red-sea, and presently after, yet this the Lord bore with, but there was a time when the Lord will beare with them no longer, yet they lived many yeares after,

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after, then he sware in his wrath, and then they were destroyed. It is true, the Lord is not so angry for every refusing and sin, which thou committest, but when he comes to sweare, there is no retracting of it then, whersoever you find an oath in the Scripture, there is no reservation, when he sware, he never returned againe. Therefore take heed of angring the Lord Iesus, though he be the Saviour of the world, yet kisse the son less hee he angry. Take heede of deserring, for a change of Nature is required, which is a thing that thou canst not do, but the Lord must doe it.

Againe, if it be a change of Nature, I will but urge

this a little.

Then we may learne hence to know, that all the defires that comes from Nature are nothing, for that is not to have another Nature: They are Flowers, that have a beauty in them, but they are the Flowers of the Graffe, subject to corruption, as well as the stalke on which they grow, therefore G o D accepts them not.

Againe, it is not Morall Vertues, for that is not changing of Nature, for they may be got and loft

againe.

Againe, it is not the Transient acts of Holinesse which the Holy Ghost workes in the heart, when hee comes as a passenger for a night, or as a Sojourner for a moneth or two, but he must come to be an Inhabitant, and so as the Soule is in the body, to make the Nature another Nature.

Last of all, it is not any good Intentions, any good Desires, any good purposes, but another Nature.

Therefore, take heed that you doe not deceive your felves,

Vse.2. Content not your felves with any thing if this be wanting. Al the defires that come fro nature are nothing.

Morall Vertues.

Transient acts of holinesse.

Good intentions. and purpoles.

SER. IV.

selves, and that is a thing we are exceeding apt to bee deceived in, because we have other purposes we thinke all is well: this wee must looke to, for there bee many times when men are very prodigall of good purpoles, as when they come to receive the Sacrament, or in time of apprehension of death, or it may be you will purpose to leave sin, when you have smarted for some fin you have committed; you then meane to alter all, and you thinke you are well, because you have other defires and purposes in you, but it is not so, there must be another Nature, that is, these purposes Go D regards as nothing, for indeed they are worth nothing, when there are new purposes, and the old Nature continues still, they come to the birth, and when they have done fo, There is no frength to bring forth, that is, when the purposes are new, and the nature old, they are not able to dwell there, but it is like a new peece in an oldgarment, that is, old nature is not able to fute with new purposes, but the peece breakes forth, and the rent is greater than it was. So usually it is, when we have the old nature, and take new purposes, there is not a futablenesse, and the rent is made greater than it was. A man returnes againe to fin, and is worfe than he was: but when there is another Nature, as well as other purposes, then the purposes live there, as Creatures live in their owne Element, and as branches live and grow on their owne roots, but when purposes are holy and good, and the nature bad, they are as Plants planted in a foile not proper to them, where they will not grow nor prosper, because the soile is not sutable to them: therefore let us not content our selves with these good Purposes and Transient Acts, there must bee another

ther Nature. For these good purposes, what are they but as blossomes nipt with untimely frosts? they may make a faire shew, and come to nothing, as a tree that promiseth largely, hath blossomes very faire, but you shall sinde no fruit on it; so it is when Nature is not good: There is so much in Nature, that is in a man not sanctified, that he hath these two things:

First, he may approve of the Law of God. And secondly have a desire to be faved.

Put these two together, Approbation of the Law of God, and Defire to be faved; they will bring forth a purpose of change of life, they are able to doe thar, but now the heart is not changed : As in Deuteronomie the fifth Chapter, and the nine and twentieth Verse you shall finde an expression of it there, when Moses told the people, that Go b would speake to them by a man like themselves; they made a faire promise that they would do all that the Lon b commanded them : Mofes answered them, You have faid well: But, o that there were an heart in this people to keepe Gods Commandements, and to doe them, that it may goe well with them and their children. As if hee had faid, I know you speake no more than you thinke, I know that you are resolved to doe what the Lord will appoint, but you have your old hearts still : Oh that there were an heart there.

So they that take new Purpoles to themselves, it is well: but we may say, O that there were in them an heart! For it fares with men in this case, as with them spoken of in Scripture; one said, hee would goe into the Vineyard, and did not.

Niturall men may appprove of Gods Law. SER.V.

It is a frequent case, when men say, they will goe into Go Ds Vineyard, they doe not, because they are not able, till they have another Nature: It is an intent above their strength; therefore content not your selves with Purposes.



FIFTH SERMON VPON THE NEVY CREATURE.

2 COR. 5.17.

Therefore if a man be in Christ, let him bee a New Creature.

Look that good per formances be natural to you.



Hirdly, if this be required of every man, that he have another Nature, then we must lead you a step further than wee did before, you must not onely, not content your selves with good purpofes and desires, but more than that,

with good and holy actions: It is not enough that you doe the actions that are holy and good, that your lives be holy and good in great measure, or for a fit, but the Nature must be altered, that is, it is not enough that thou exercises meckenesse and temperance, gentlenesse

and

SER. V

and humility, but thou must bean humble man, and a meeke man, a man lowly in spirit, of a sober and temperate disposition, thy very nature must be turned into this; that is, thefe graces must be so incorporated into thee, as if they were con-naturall to thee: therefore it is faid of David, not only that he did what was good. and Gods will, but he had an heart after Gods heart: lo it must be true of all the Saints, for Goddelights not but in the heart : Therefore in Pfal. 51.6. Thou lovest truth in the inner parts, therefore hast thou taught me wifdome in the fecret of my heart: that is, though the outward performances be good in themselves, yet thou delightest not in them, that which thou delightest in, is to have another Nature, to have truth in the inward parts: that is, when the inward frame of the heart is altered, when that is let aright, therefore thou hast taught me wisdome in my hidden parts, in my heart, thou hast not onely given me wisdome to behave my selfe well abroad in my actions and carriage, but thou hast made me wife in the fecret of my heart.

It is faid of Ioshua, he had another Spirit, else he had not come into that Land: therefore see if thou hast such a change in thy heart, that thou doest not only do good things, but that thou doest them in that manner, that thou doest natural actions, that is, in such a manner, that thou canst not but doe them, as I lohn 3.9. They cannot sinne, for they are borne of God. They have another nature, what followes on that: Therefore they cannot sin, as a man cannot doe against Nature, they cannot doe any thing against the truth.

Againe, on the other fide, they cannot chuse but do good, as a man cannot chuse but do that which is naturall to him.

Bb Doe

SER. V

Doe not fay, This Rule is strict, who can heare it?
Doe we make it straiter than the Holy Ghost doth?
What else is the meaning of it, Whosever is in Christ, is
A New Creature? that is, hath another Nature; all we doe, must come from another Principle, which is the same to thee now, which Nature was before, all must be altered; as we say of Creatures, that which is dogsmeat, is a sheepes poyson; so it is true of men, when the Nature is changed, there is not only an alteration of acts, but what was his meat before, is now his poyson; and what was poyson to him before, is now his delight, it is that he feeds on.

But you will fay, How shall I know when my Nature is altered? It is a matter of great moment, no man can be faved without it, and it is nothing to have holy purposes, defires, and actions, but the Nature must be altered; therefore it stands us in hand to know it.

I It is cuftome.

Queft.

How to

nature is altered.

You shall know it briefly by this: First, what you doe naturally, you do it constantly, you doe it ordinarily: for Nature is a constant thing. In things not naturall, there may be much inequality, they may continue for a time, and be laid aside againe, as a peece guilded over, long wearing will weare off the guilt; but what if the Lead or Silver be turned into Gold? Then it will bee still the same: so it is with the man, whose nature is changed, he will be constant, the same nature will hold out and continue. A Wolfe that puts on a Sheepes clothing, may bee like a Sheepe, but is not turned into a Sheepe: we are turned into Sheepe, as Christ turned Lions into Lambes, Serpents into Doves, that is, he alters the very nature, when that is done, then a man is alway like himselfe, indeed he doth it by degrees, as you

shall heare hereaster, but he is still the same. Therefore consider what constancy, what evennesse, what equality is in your Nature; for if there be another nature given you, if you be other men, you doe not act another person, for then you may be ready to put it off, and lay it aside, but your nature is altered, and so your carriage will be constant.

Againe, what is naturall to thee, is pleasant, because indeed all pleasure is nothing else, but a sutablenesse to our Nature. Let the nature be what it will be; any thing sutable to it will be pleasant: Therefore it is a conclusion the Philosophers had, that, that light which is Convenientissima natura, is the pleasantest light. Now if thou have another nature, all the wayes of God will be pleasant to thee, It will be meat and drinke to thee to doe his will.

Againe, if it be naturall, thou wilt not be subject to wearinesse. Another man is still going up the hill, when he is about holy duties, and growes weary, and sits downe, and is not able to continue; but what we doe naturally, we are not weary of; The eye is not meary with seeing, nor the eare with hearing, because it is naturall: The assiduity of holy duties, wearieth out any man that hath another nature; but let the nature be altered, and he holds out, they be so farre from wearying him, that they abilitate him, they make him more able, the burthen growes lighter, and the way more easie, when to another man it is hard, and he casts it off.

Againe, if it be naturall, it will out-grow the contrary, it will weary it out; for Nature is neerer to us, than that which is adventitious. Sin is put out of poffession, a mans selfe is altered, sin doth not dwell there,

It is pleafant:

It is unwearied.

It will weare out that that is contractly.

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but it comes in there. Now there is another nature which weates it out, as a Spring doth mud, let mud fall into a Spring, it will worke it out, for it is a living water, still working. So if a mans nature be changed, if a man fall to sinne, yet there is a Spring, and that nature will return againe and againe, and worke it out, if not to day, it will to morrow, because there is a Spring there. Againe, where there is not a New Creature, it

Object.

will never leave fetling till it have corrupted the whole.

But an Objection will come in, I cannot finde this change of nature, I finde that the fins I delighted in before, I delight in still; those evill inclinations which I had before, I have them still, I finde not such an inward alteration, I finde that I can suppresse them, and restraine them, but the change of nature I finde not.

Two
things in
a new nature.

This is a great Objection, and needs an answering. To this therefore I answer, two things thou shalt finde in thy selfe, if thy nature be changed, if thou have another nature in thee, though there be something in thee, that doth like the objects of thine owne lusts, yet there is something in thee that abhors them, though there be an inclination that carries thee towards them, yet there is a contrary inclination that resists them, so there is something still that contradicts and opposets them.

And that is not all, there is, befides this, a weakning of the vigour which before they had, there is not that strength in them that was before. So that there are two things in every man that hath a new nature: First, though there be much of the old there, yet it is exceedingly weakned and mortified. And secondly, there is much new that was not there before. In every facul-

re, Ser.

Similie

Sinserity little at the first.

ty there is fomething new, that puts a good tincture, a beauty, and gloffe on every action thou doeft ; fo as though thou doe much of the old, yet not so much as thou didst before, and thou doest much that thou couldst not doe before. Therefore be not discouraged. though there be some inclinations left still, yet the streame is weakned, the vigour is abated: and againe. there is a contrary streame that opposeth, resisteth, and overcommeth it. It may be at the first, thou mayest finde it more difficult, but in continuance thou shalt find it more evident. I cannot better refemble it to you. than by a man newly recovered out of ficknesse, take a man that is newly recovered, as soone as his disease begins to lofe his strength, and health begins to enter, the health is exceeding little at the first, but you shall finde this in such a man, that health is in every part, and you shall find it will grow still and get ground. And againe, although a man be exceeding weake, not able to goe out of his chamber; not able, it may be, to goe out of his bed, yet the ficknesse is gone and subdued. and health bath got the victory; fo the ficknesse growes weaker and weaker, and health stronger and stronger: so Sincerity is the least of all Graces at the first, and growes to be the greatest at the end : therefore, though there be the fame inclinations in thee still, yet it is like a ficknesse when a man is upon point of recovery, when the health begins to enter in, there is a great weaknesse remaines, but the health over-ballanceth it.

Therefore, be not discouraged for that, only, be sure that thou finde those Inclinations die in thee more and more, and that health growes more and more; for lusts are said to be mortified, not because they are actually

Bb 3

dead

SER. V.

dead already, but because they are dying, a wound is given them, and they will be dead. A man is said to have a new life, because he is growing towards it; so a man is a New Creature, not because he is perfectly new, but that is the end he lookes to.

Vse 4.
To abhor the old nature, & to seek to have it changed.

Fourthly, if wee must have another Nature, then furely, the Nature we had before the old Nature, must needs be very bad, for nothing is to be changed, but you change it for the contrary. Now if this be required as good, the other must be abhorred as evill: therefore learne, not to excule your ownenature, or your fin from ir, but abhorre it; this is a point of great use, and directly flowing from the words: If another nature be required, the old nature is bad, and must be ha. ted, abhorred, and emptied forth: now because men are exceeding apt to excuse themselves from our nature; they think their fin is so much leffe, because they have a strong inclination to it. They are deceived in this, for the finne is so much the greater; if the Sparke be so much, what is the Fornace within & If the Branches be Therefore make this use of the actuall fins which you commit, they should be as rivers to lead you to the Sea of corruption within you: You shall fee, the Saints made this use of their inward, corruptions, Paul, seeing the rebellion of his slesh, it led him to the body of finne, amazed him, he complained before, but when he came to that, he grew to an extremity of complaint, as if that were worfe than all the branches. So David confidering his murther, &c. made him to know what it was to be conceived in fin, for at that time he comes to that complaint in the one and fifrieth Pfalme, I was conceived in finne, and in ini-

Rom, 7.1

SER. V.

quity hath my mother brought me forth . I fay, thefe particular finnes should lead us to know our nature. So did lob when he faw what his failings had beene, he lookes to himselfe and abhorres himselfe. It may be, this hath beene raught you, you are to be humbled for your finnes, and for the evill actions that you have done; and this you ought to doe, but we must lead you further, you must be humbled for your nature, and indeed this humbles a man, a man is never humble til then; for a man may think his actions bad, & confesse them. yet he may thinke his Nature is not bad; but when he fees that his nature is bad, he abhors himfelfe; now, humiliation is like that: when a man comes to abhorre himselfe, it is a greater degree, than for a man to abhor his actions; as it is faid of lob, he abhorred himfelfe: forhou must learne to abhor thy selfe, to abhor that nature that is in thee. We are very backward in this, every man is ready to excuse himselfe, though I did this and that, it is my nature, but thou must know that the corruption within, is more than the fin without.

Now this humiliation must not rest meerely in this. to abhor thy felfe, but it must lead thee further, to have it renued, as thou wilt never feeke to have another Naturetill thou be humble; when thou commest to abhor thy felfe, thon wilt labour for another felfe, and not before, thou wilt then be content, year desirous that that old heart of thine may be broken in peeces, and that thou be made new.

Bur, you will fay, What shall I doe to have this old Nature made new ?

Goe to Christ, the same actions hee used when Answ. hee raised Lazarus, the same actions he doth, when he

Bb 4

raiseth

SER. V

How to get our natures renued. raiseth any to life; therefore the same course must be taken, that was taken to raise Lazarus from the dead: What was that ? To beleeve in him. You have in Iohn 11.4. it is faid, This is befallen him, that the glory of the Son of man may be feene: that is that Christ may be glorified. So the blinde man was faid to be blinde for the glory of God: So it may be faid of the old Nature in man, of the death that hath gone over all mankinde; therefore it is that God may be glorified, that is, may thew his power in renuing it: Therefore, as Christ faid to Mary, Did I not fay to thee beleeve? Beleeve only, and thou shalt see the power and glory of God: So say I to every one of you; only believe, that is, go to God, befeech him, and give not over, and beleeve that he is able and willing to do it, and he will not deny thee, he will raise thee from the dead, he will change that old nature of thine, and know it is no small matter to believe he can doit; Lord faith he, If thou wilt, thou canst make me clean. It was a great matter to fay fo: Examine thy felfe, and fee if it be fo with thee, canft thou fay to Christ, Lord, if thou wilt, thou canst heale this nature and disposition of mine ? Men are discouraged when they see fin hath got ground of them, they have had a long combate with it, and cannot overcome it. It is an hard thing to go to Christ and fay, Lord, thou canft make me whole: but thou must believe, for he can doe it, and doth it daily. therefore go to him, beg earnestly of him, and he will change this nature of thine, and make thee a New Creature.

Vfe.5. Feare not falling away.

Againe, fifthly, if wee have another nature, then doe not feare falling away, for when a man is made a New Creature once, he hath another nature, if Grace

were nothing but a thing intufed, an adventitious quality, that did only adhere to us, we might lofe it againe, but having another nature, never feare that thou canst be changed to the contrary, for thou hast another Nature. Indeed you must goe thus farre, you may lose Florem (as we lay) but not Radicem, actum, but not Potentiam, you may lose the Flower, the branches may be cut downe, but life remaines in the Root; you may lose the Act, but not the power, you may lose the degrees; you may lofe it Gradualiter, not Totaliter. And laftly, you may lose the sense, you may have Gratiam fine fensu gratia, you may lose the sense of it, but not the thing; you may lose the use, the root and substance you cannor; you may lose the degree, not the whole: that is, when you are once a member of Christ, there may be a benumming, that may hinder the influence of bloud and spirits, but so as it shall never be gangred, it shall never die againe; there may be a cloud on you, but the Sunne shall never fet on you.

But, you will object, Grace of it selfe is of a mutable nature; for that which is subject to decay in part, is subject to decay in the whole. Againe, it is a Creature, and every Creature is subject to perish. Againe, we see that the Angels and Adam in Paradise had grace

as true as we, yet they fell from it.

I answer, It is true; Grace of it selse may perish, it is possible, it may dye, for it is a Creature, and may perish as well as any other, considered in it selse, but if wee consider it as united and joyned to Christ Iesus, so it cannot faile you; for, you must know, Grace in every mans heart, is like light in the aire, and like water in the Cisterne; now it is true, if the Sun set, the light

Object.

Answ.
Grace united to
Christ
cannot
perish.

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light will wanish, and if the Spring should drie up the water, the River would dry up too: bur, feeing the Sun neverfets; that is, Christ never departs from you, when he hath taken you to himselfe, and seeing the Spring ocyce dries up, though grace of it felfe be of a muta. ble nature, yet by reason of that conjunction with him, it can never be altered, and thence it is that you cannot fall off. It is true, if we were cut off from Christ, Grace should wither, as the Branch being cut off from the Root, but being knit to him, the Sap must be in the Branches, because it is in the Root, and life will be in the members, because it is in the Head: therefore, we fay, no man can fall from Grace, because her cannot bee cur off, once on, and never off, once his, and never separated againe, as Rom. 8. 35. The Apostle goes through variety of things, that may feeme to be able to feparate us, but nothing can, and seeing nothing can separate you, you shall have alway Sap, that is, Grace, in hall never be taken from you, when once you have it? So that if a member may be cut offfrom Christs body, it might perish and dye, but as Christ dyes no more, so every one in Christ dies no more; Rem. 6.9. Christ dyes no more, fo every one in bim dyes no more : thatis, he lives as Christ lives: Theretore, if there can be no disjunction from Christ, thou mayest comfort thy selfe, thou shale have grace for ever. Therefore comfort your felves, my Brethten, with these words, do you regard an Inheritance above a Leafe, because an Inheritance is a constant thing ? Doe you regard Pearles above Flowers, because they will not wither . Why then doe you not ger Grace, which is fo constant a thing. Be not discouraged, give not

over your fight; for feeing Grace shall never have an end in you, you shall be sure to overcome, you may have many an hard bickering, but you are sure to hold out. Discouragement is a great meanes to make a man six still; I shall never get victory over my sins, and then I shall be cut off. No, it is impossible, when it is once planted, it shall grow, thou shalt have the victory.

Vse 5.
Be not difcouraged
withshe
difficulty
of any disty.

Difficulty whence it

Sixthly, if comming to Christ, we ball have ano. ther nature, then be not discouraged to serupon so holy a work. Indeed, if this necessity were laid on thee, to ferve God in newneffe of life with amold heart, it were an hard task, and very incolerable, thou hadd reafon to fit downe and never attemptite But this is for comfort, Thou shalt have another nature. All difficulty ariseth from disproportion, betweene the bachly and the object, or the thing to be done. As for a mant of a that low understanding to be put to study an hard thing, the difficulty is there is no proportion between chis understan. ding and the burthen of the thing: lay a great burthen on a childe and he cappor beare it but were he as firming as the burthen, it were nothing. It God hould impose on thee newnesse of life, and suffer thee to keepethy old nature, it were an hard taske, and thou wilt never performe it, thou with find that difficulty init, by realon of the dilproportion between thy nature and the duty; but feeing thou shale have another nature, be not discouraged go on with comfort, and remember that the best nature in the world, if God change it not, it will not ferve the turne And the worfe nature, if thouthinkelt thou halt a worle nature than others, if he will change it, he is able to do it, with readinesse and facility, therefore be not discouraged.

Againe,

See. V

Vsc 2.
A change
of nature
is a ground
of comfort

Queft.

An(w

Againe, if thy nature be changed, thou must be comforted: Comfort your selves in this, that you have
another nature (and so we will end this point) for it is
a very great comfort, a comfort beyond that which
perhaps you imagine, for the Saints are too slow, too
backward to consider their consolations, their priviledges, the glorious condition they are in: therefore
glory in that, comfort thy selfe in that, that thou hast
another nature given thee.

But, you fay, what benefit have I by that ?

I will not stand on it, but name one place, lames 1.

18. He hash begut as agains with the Word of truth, that we should be a kinde of first sof his Creatures: that is, he hath given us another nature: And what doe we get by that: by this meanes you are made Primitia, the first fruits of his Creatures.

Two things in first fruits. There are two things in that, when we are laid to be first fruits, we are the creame and the prime of all his Creatures, as the first fruits were the creame of all the field, the top of all the Creatures of 666; and is not that a glorious condition that this new Nature puts us into that be changed, that it will make you the highest in that kinde, this is a great priviledge: there is a wonderfull difference betweene Angels and Devils, one is the top, and the other is the bottome, all the difference is only this, New Nature: therefore, when thou hast a New nature, thou are put into a high and glorious condition, and this is the sirst sense, that we are New Creatures.

Then there is another, by being the first fruits, you sanctifie the whole field; all the world fares the better for you; for the first fruits are, not only the

beft.

best, but they sanctifie all the rest, that is, all mankinde

receives good from you.

When Lot was out of Sodome, it was fet on fire, when the Ifraelites were once out of the red Sea, the waters returned and drowned Pharaoh: So Gods children fancifie the whole lumpe : therefore you have a great priviledge by being New Creatures: So much for

this, that you must have another nature.

Now the next point is, there must be a newnesse, Whosever is in Christ, let bim be a New Creature : From thence many things are to be gathered; As first, if we must be New Creatures, then are we redeemed from old customes, there is a lingring in our nature after that we have beene long accustomed to doe, old haunts are very prevalent. Custome is as an Iron chaine, to tye us to the things that are evill. Now thou must be a New Creature, Old Customes are such as Christ died to redeeme thee from; Even from the vaine conversation you have received from your Fathers. Therefore, you that are held in any by-wayes, remember that you are bound to be New Creatures, and take heed that custome prevaile not with you; for it is exceeding prevalent, because it is pleasant, as what a man is long accustomed to, is very pleasant, for custome breeds another nature, and what is fo furable to us, as things con-naturall with us, and what are so, are very pleasant.

A man will be loath to come out of a thing which he hath much beene accustomed to: First, it wins of our Iudgements, or our opinions, and that is the reason why young men are not able to judge, and other men that are accustomed to evill courses have judged already, and will not judge againe; and by this meanes custome preSER. V

061. 3. It must be a nevy creature. Confectathence.

That we are redee med from old cuflomes.

Custome hath many adyantages against us. I. It gains upon our judgements.

vailes

SER.V.

3. It is troublefome to alter it. 3. Wee plead for it.

4. It breeds Sentelefneffe. vailes exceedingly, for it is not onely pleasant, but it wins of our judgement.

Againe it is exceeding troublesome to change, when a man is accustomed in a thing, it is easie to continue in

that course, but to go out is troublesome.

And againe, we thinke it a disparagement, what have we lived thus long, thus many yeares together in this

tract, and shall now change it?

And which is worse than all the rest: Custome breeds a sensel sensel; Take heed that you be not hardned through the deceitfulnesse of sin; that custome takes not away all sense; Consuetudo peccandi tollit sensum peccati; It is not an easie thing to leave an old custome; but remember, that if you be in Christ, you must be New Creatures: He shed his bloud to redeeme you from sin, that is, he hath paid a decre price to redeeme you from the bondage of customes, from your old Conversation; therefore doe not say you have long done it, and will doe it still, Antiqua consuetudo, is nothing else but vetustas erroris: Men do excuse their evill actions from their custome in them, but know it is no good excuse, to excuse second errors with a former.

Doest thou think it a good excuse to say, I have done it thus long, and therefore will do it still? Yeeld not to it, but know thou oughtst to be changed, have this still in thy minde, thou must have a new nature, thou art redeemed from thy old customes: and this I speak not only to the old, but to the young. I call it old, not because men have long continued in it, but because it is surable to the old nature. You should therefore rather make a contrary use of it, and be ready to say, seeing I have continued in such a course so long, it is time for me to alter;

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it is too much that I have spent so much time amisse, I have suffered Christ to wait, and knock til his head be wet with the dew, he shal wait no longer, I wil now open to him; for therefore are we New Creatures, that we may be redeemed and freed from these old customes.

Secondly, if thou must be new, then let it not seeme strange to thee, that the world wonders at thee; for any thing that is new, we are apt to wonder at, as at new stars that have not appeared before, & at new sashions. This is the condition of all Saints to be wondred at, I and the children whom thou hast given me, are as signes and wonders in Israel. It it were among Turkes it were another matter, but it is so in Israel.

Be not discouraged for this, make account of it, the world will wonder at New Creatures, and let it not feem strange; for when thou knowest that all the world lyes in wickednesse, as in 1 John 5.19. And knowest that thou art a New Creature, why wilt thou be discouraged! Let the Mathematition be working according to his Art, he drawes lines according to his Rule, if a Countrey-man laugh at him, will he give over and be discouraged: He will not doe fo, for he knowes it is the mans ignorance: fo if thou approvest thy selfe to God, if thou keepest a good conscience in all things towards God, and towards men, the world wil wonder at it, yet thou goeft by Rule, it is their ignorance, it feems strange to them, and therefore they fpeak eville It is the multitude that doth it, and the multitude doth alway cast shame on that, web shames them: know it is the fashion of the world to doe so, the life of the Saints is a fecret censure, now there is no way for the world to helpe themselves, but to blemish that which shames them, to cast shame on that, to blemish that as much as can be.

SER. V

Confect.

2.

Wonder not that the world wonders at thee.
Ifay 8.18.

Why the world difgraces the Saints. SER. V.

Therefore the old world doth put away all, that may discover them: As the Painter when he had pictured a Cocke very ill, commands his Boy to drive a-away all true Cockes from the picture; for, saith he, if they come neere it, all men will see what a bungler I am, but if no true Cockes come neere, it may passe well enough: After this manner doth the world, As long as no New Creature comes neere, their oldnesse is not seene, it is not taken notice of, they doe well enough, but if there be one in a Countrey or Towne, or one of a Society, whose course is of another fashion, that hath another life, that is, a New Creature, when he stands by, the old will appeare, and they will have it driven away: I would the times were not such as that I neede presse this.

Indeed it is a great weakenesse to be discouraged in the wayes of God, and to be ashamed of that which should be our glory. It hath alway beene the manner of the world, and that may comfort thee; for the world is as the Sea that casts out Pearles, but this is my comfort, some will gather them up, some know them to be Pearles, and prize them so, though the world casts them out as mud, yet the Lord knowes what thou art, Theworld loves her owne, but what is not like themselves, the world cannot love; as the Æthiopians picture Angels blacke and Devils white; so doth the old world, what is blacke like themselves, they reckon beautifull, but they that have the true beauty they honour not, because they are not like them.

Therefore if thou findest ill entertainement in the world, thou must know, every New Creature shall have it: And let me say this of the old world, that are

ready to cast shame on the new Creatures, you lay you doe it not to the New Creatures, not to them that are religious, but you doe it to Hypocrites: Let me fay thus much to you before I passe this point. Those Men whom of all others you may thinke not to be New Creatures, may be the best men; as a Philosopher anfwered, and it was a wife answer, when an ignorant man asked him, who was an happy man, whereas Men reckon Kings and Princes happy Men: He answered, He that of all others thou thinkest most happy, may be most unhappy; and he whom thou thinkest most unhappy, may be most happy: So those that bedisliked for the most part, are these New Creatures, and those Men spoken well of, are of another stock, like themselves.

Thirdly, if we must be New Creatures, then pull downe all that is old : for whatfoever is old must be reiected, a Man must in every thing be another Man than he was: So as thou mayeft lay, I had fuch a luft, fuch a disposition, my delight was in such things, such Men. fuch company; now I am changed, all is made new. So that thy bufineffe is to pull downe now, and to build up, that is the bufineffe of every Man to be Affi plucking downe the old building, whatfoever is old, whatfoever is in thy felfe, in thy old felfe, thou must be comptied of, and thou must be new, that is, Thou must purge out the old leaven, I Cor. 5.7. Purge out the old leaven, for Christ your Passeover is offered : If that was to be done for the shadow, must it not be done for the Substance: The Apostle presseth it so, Purge out all the old leaven, all must be purged, all old things must be taken away; there was a strait charge that they must fearch

Confett.

Pul downe all that is old.

SER. VI.

fearch their houses, yea, every corner of their cup. board, nor any place should be left unsearched, and it was to be done exactly, that in the least corner there should be no leaven left: So thou must search all the corners of thy heart, all the turnings of thy conversarion, the old leven must be purged out all, out of thy understanding, out of thy tongue, there must be no more thy old speech and language, out of thine eyes, there must be no more wantonnesse; out of thine eares, every part of the old man, of the old leaven, must be purged out of the whole Soule, there is no question of that, and of thy body too; all the manner of thy converlation must be holy; all old leaven must be purged out, because it is old leaven; and you must keepe the Passcover with that which is new, with new dough. with the New Creature.

Sinlike old leaven For fin is like old leaven, now leaven when it is old is the worst, as every thing gets strength from their age, and it is of that Nature, that if they do not purge it out, it will leaven the whole lumpe: if there be any jot of leaven lest, it shall sowre all thy heart. Sin is like a fretting leprosic that will run over all; so leaven is strong, it sowres quickly and speedily.

Object.

But you will fay, How shall I doe that, then I shall be free from all sin?

Answ.

The meaning is, thou must dislike all, sin must be put out of possession, it must be emptied forth, thou must be in war with it all, that is, thou must resist all, if any be not purged out, that thou sufferest it to lye quietly without resisting, it will leaven the whole, therefore purge all out.

Queft.

But must all the old building be pulled downe; Is

there nothing to be left there? What shall we do with

our naturall dispositions?

You must know, that only the oldnesse is to be taken away, but the nature it felfe is to continue, there is much use of nature, only you must know, grace takes away the obliquity, the oldnesse, the sowrenesse of it, and puts a sweetnesse into it. As a Ship under saile, the wind is profitable to drive the Ship, elle it will not go, all the matter is in the Rudder, that it be turned the right way. So Nature, the Arength of Nature, affections, or whatfoever they be, are like the wind to drive the Ship, thou mayest retaine them, only godlinesse must sit at the Sterne, the obliquity must be taken away, the nature must be left, thou must so pull downe the old building, that the same materials may be used againe, the naturall affections may continue in thee still, but there must be another Auriga, another to drive them, and that is this newneffe.

For example, a man is naturally fad, he may continue this, the oldnesse of that is, that it spends it selfe in earthly forrow and worldly discontent, when grace comes, when the new man comes, it powres it felfe

forthin Prayer, Is any man fad? Let him pray.

Soit may be thou are naturally merry, grace takes not away this disposition, but wheras before it was spent in vanity: now he that is merry fings Pfalmes, Let him that is merry fing Pfalmes; hat is, a mans merrineffe is turned to an holy cheerfulnesse, the dissolutenesse is taken away, but the disposition continues still: Religio est lata; though not, diffelura. So it may be thou art of a facile nature, before it wasto evil, and foon drawn away by evil, when grace comes thou must be facile to good. It may bee thou

Answ Grace takes not avvay nature, but the oldnesse of it.

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thou hast a sturdy disposition, sull of metall and courage, whereas before it was to attempt evill things with much violence, now it is set on good enterprizes with as much zeale, so there is nothing to be pulled downe, only the oldnesse must be taken away.



SIXTH SERMON VPON
THE NEVY CREATURE.

2 COR. 5.17.

Therefore if a man be in Christ, let him bee a New Creature.

Wonder not at the uneven-neffe

unevenneffe which is found in the lives of the best men.



Gaine, if we must be New Creatures, if that must be the condition of every man to have another new man begun in him; then wonder not at the unevennesse which is found in the lives of the best of

the Saints. For if there be something new, and something old, (as there is) there must needs be an unevennesse, as wherethere be two contrary principles, moving two contrary wayes, the body must needs be moved with some unevennesse, and unequality: therefore be not discouraged, for that you are not perfect in all

things,

things, you have something new in you, and something old; only take heed you be not mistaken in it. For there is a great difference betweene the unevennesse befalling the Saints, which are New Creatures, and the unevennesse in the wayes of the wicked, there is a great difference between the failings that they are subject to, who are upright-hearted, and betweene the failings of them that are rotten and not sound at heart.

You will ask, how shall I know the difference ?
This is the difference:

There be some men whom Saint Iames complaines of in his first Chapter, that are unstable in all their wayes, and in the fixth Chapter of Saint Matthew, that have not a fingle eye: If the eye be fingle, all the body is light; but if the eye be double, all the body is full of darkeneffe: That is, there are causes why men walke unevenly, one is because they are as in bivio, they know not which way to choose, they are yet in doubt what to pitch on; as a man standing between two objects, & not knowing which way to choose, but sometimes will be with one, fometimes with the other, according as his different temper guides him, he will not pitch refolutely on either: So it is a double eye, because of the objects; it lookes on two objects, now on one, and now on annother; now it is carried this way, now that way. This is a thing every where condemned in the Scripture; but there is difference betweene this and a fingle eye, that hath one object, that hath chosen God for his God, but followes him with much weaknesse, with much imperfectnesse; this man hath a fingle eye, and hath pitched on God; another hath two things in his eye, One thing I do desire, faith David, and one thing will I seeke for, &c.

Object.

An(w.

Difference betweene unevenneffe in the Saints, and in the wicked.

Eye fingle and dou-

Cc 3

And

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And I have chosen to run the way of thy Commandements. So all the Saints, onething they desire which they pitch on, they have resolved to serve God with a perfect heart; another man is unresolved and knowes not which to choose, therefore is to and fro, off and on, now very forward, and then backward, religious in a good mood, and then off againe. This you must take heed of, for here you ought to be discouraged, this is not our meaning, when we say you must not be discouraged for your unevennesse.

But how shall I know it, a little further?

Answ. Object.

By this, if your eye be fingle, that you have chosen that one way, that you have pitched on it, that you be more than in *Equilibrio*, where the ballances hang even, you shall know it by this, the failings of the Saints are never in that degree that theirs are, that have not found hearts, that is, such a man though he serve God for a fit, yet when he is off againe, he is like a man in a Mash, he is no more the same man haves, but there is

Mask, he is no more the same man he was, but there is a broad alteration betweene what he was before, and what he is now. The Saints in their worst state have a tincture of holinesse, a threed of Skarlet runs through their whole lives, after they are once changed, they never fall in that degree, they have a seed in them that will never let them go so far.

Object.

Reluctance in the Saints when they But, you will say, this is a notion, how shall we see it by experience?

Thus; they never lye so long when they fall into a sin, they are not well, and they shew it by resisting againe, they cannot continue in it: for there is a certaine reluctance against it, that raises them againe, they fall

fometimes into ill company, fometimes in wayes of

wicked-

wickednesse sometimes into deadnesse of spirit; but SER.V. they are not content with this, they are like men out of their owne element. Another man for the fits of his religion is out of his element, and is never well till he be letled in his owne Center againe: you fee it by Saul, Saul had very good fits when he persecuted David. furely he was in good earnest when he said, he would do it no more, and David was more righteous than he, he wept, and his heart melted, but he was fick of it, he was out of his element. The Saints have certaine fits, but they are fick of finne, the other are fick of the good. nesse and godlinesse which they have, and are never well till they be fet at liberty againe, that they may walke againe in their old wayes, so there is great diffe-

rence in their degrees,

Againe, fuch a man, faith Saint James, is unstable in all his wayes, that is, a man whose heart is upright, there is some inequality to be found in his life, some unevennesse, yet it is but now and then, and by accident as it were, because the graces he hath be true, and good, and though fometimes he fals, it is but by accident. Take a true Drug, and a false and counterfeit Drug: when ever you will put a falle Drug to triall, it will not worke. Take a Drug that the Apothecary gives you, it may have the colour and fmell of a true one, it may be you cannot tell how to finde it out, but in working you may, if it be false it workes not: So take a Bow that is rotten, draw an arrow to the head, and it is fure to breake; this similitude the Scripture useth, They started aside like a broken bow, that is, when I put you to triall, you flye back, for you are rotten: So those that are not found, it is not their stability that makes them go SER.VI.

When evil men doe good it is for want of temptation.

on in the wayes of God for a time, but want of temptation to put them to it. Put Indas to it, put Saulto it, and you shall quickly finde them: But take a true drug, ordinarily it works well, but by accident it may not work: A good Bow may be broken, by accident; so a grace that is true and right, may fometimes faile of working. I cannot better expresse it, than by this similitude: Take a ship bound to a certaine Haven, it pitches there, the Compasse is to set the right way, but it may be carried away by croffe winds, yet there is a cer-taine Haven which it tends to: So there is a certaine Haven, which all the Saints of God goe to, howfoever they are transported by temptations and lusts, yet the Compasse stands the right way: Another is carried aside by uncertaine winds, (for that is a Scripture similitude) that is, there is the winde of a good mood carrying them towards God, let them be turned, they goe another way, they are not bound to a certaine Haven. they are not pitcht, the others are carried afide by accident, fometimes they mistake the way, fometimes they fall and flip in the way, but that is their journey they travell to Heaven.

Last of all, those that are uneven; out of falsenesse of heart, and not weaknesse of grace, they never bring forth sruit. I finde that to be the Scriptures Rule in the eighth Chapter of Saint Luke, in the Parable of the Seed, you shall see, it is said of the third ground, which went furthest of the three, that it brought not forth fruit; for the thornes grew up, that is, the world and the pleasures of divers lusts, and choaked it; so these

men bring not forth fruit.

But, you will fay, they doe bring forth fruit, doe

Object.

they not do many actions in good moods? may not an hypocrite go far? May he not have many bloffomes?

Yes, but they are but bloffomes, there is fomething greene, but they are but blades, the corne never comes to earing, that is, they are never ripe: now athing must be ripe before it can be called good fruit, they never bring forth ripe fruit, that is, fruit indeed; they bring forth lowre grapes, Elay 5 2. I did thus and thus to my Vineyard, and it brought forth wilde grapes; it may be, to mens feeming they be as good as any, they may looke as well as the best, but taste them and they are fowrest, there is not any fruit, that is only the property of the last ground, to bring forth fruit with patience. Now it is true of all the Saints, though they be weake, yer they bring forth fruit, and true, and ripe, and pleafant fruit, fuch as God delights to cat of; Come let us walke in the Garden, and gather some fruit, as in Cant 5.1. The other bring not forth fruit. Take the best action they doe, being readily examined, it is not good, there is fomething there that marres it; and God fees this, they may be very faire in the eye of man, but they are abominable in Gods fight. Therefore if thou have a new nature, be not discouraged for thy unevennesse, which the best of the Saints are liable to.

Againe, this is another Consectary from this point, and we may put these two together, because they are two branches comming from the same Root: If there be another New Nature put into us, then expect a combate; for certainly new and old will not agree together; you cannot put two contraries together, but there must needs be a fighting, there must be a contention: therefore expect that, and know you are not right;

SER.V

Hypocrites bring not forth fruits.

Obs. 5. Expect a combate.

there

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there is no new Nature there, except you finde such a controver sie within.

Object.

But, you will lay, this is not so sure a signe, for before this I found many a combate, and doe not Heathen men expresse what reluctance they have had? Have not civill men, carnall men, and menignorant of the wayes of God, a great conflict many times, betweene the conscience checking them within, and the actions they doe?

I answer, it is true, but there is a great difference betweene the Combate, that is, betweene the new Nature, and the remainders of the old, and betweene the naturall conscience, those glimmerings, those sparkes, those good desires which even they may have that are not sanctified, for you shall finde all these diffe-

rences :

First, in them that are found, there is alia sedes belli, there is another seat of the warre: for where before it was in the conscience, it is now throughout the whole soule, there is a difference in the Subject, every faculty is set against it selfe; because before, the light was shut up within the wals of conscience, but it was not shed into the whole soule, it lay glowing as a Sparke there, but it was imprisoned, you imprisoned the truth, and would let it goe no further; but now it sheeds into the soule, what the understanding knowes, is insused into the will, and all the affections; so there is a generall change, and when the change is generall, the combate must needs be generall; the combate must needs be generall; the combate must needs be selected to select the soule in every part, whereas before it was but in one.

Againe, there is a difference in successe, for in the condition betweene the conscience and the rest of

Differences betweene the
combate
in the new
Creature,
and that
fight that
feemes
to be in
naturall
men.

In the fubject.

In the fuc-

the foule, the conscience still loses, and the other gets the victory: But in the other, alwayes the new man prevailes: The House of David prevailes against the House of Saul: There must needs be wars betweene two contraries, but the House of David growes stronger : So, by which our Divines use to resemble this, Iacob got the better in the end: So there is a different successe, the new man outwrestles the flesh. Sometimes a man is foiled. but we doe not fay a man hath loft the battle because he hath a wound, or a foile, or hath beene bearen back a little, he hath got the victory that wins it in the end, and that is the case of all the Saints.

Thirdly, there is difference in the object about which the controversie is. The common nature hath but a common light, therefore sees but groffe finnes, as your eyes fee only Starres of a greater magnitude, when a man hath a glimmering light, things that be great and conspicuous he discernes, that is all he doth. A naturall mans contention is about fins of a great nature, because light goes no further; but in them that be sanctified, a cleare light comes into the house, and shines as thorow a glaffe in a cleare day, where you doe not onely fee the great heapes of dirt and dust, but the smallest mote; the others doe not see the motes, because they have not that peculiar light, therefore they are never troubled about motes: So the contention dif. fers in the object; the Saints contention is about small things, about the very manner of doing holy duties, about the inward turnings of the affections, about the fanctifiednesse of them about ill thoughts, they have a peculiar light; this doth not put out common light, but makes you see more than you did before; there bee

In the ob

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many hundred fins now, which you never faw to be fins before. Had not Paul a new light? Before, he had not confidered that luft was fin, but afterwards he knew it: In the Saints, the affections wherewith they performe holy duties, yea, their affection to their ill affections, the controversie is about that.

1

In the continu-

Last of all, there is difference in the continuance, this contention of the natural conscience lasts but for a time, but it being betweene the old Nature, and new, it continues to the end, it is never given over, others may be in controversic for a sit, but hold not out, because the cause of controversic continues not, it is worne out and overcome; but in a new Nature, when it begins it lasts for ever, there is no end: So you see there is difference. If then you have new Natures, expect a combate; yea, so as if you have it not, be sure there is no new Nature there.

Confect.

Think it not ftrang that you finde fome aukednefle in the wayes of God at first.

The fixth Confectary, that I will deliver to you, is, that if you must be New, then let it not seeme strange to you, though you find a little aukednesse in the wayes of godlinesse at the first; for new things are a little troublesome, sudden changes are so when the thing is new. Be not discouraged, it is that you must expect, and remember that custome will make it pleasant, when you are used to it a little. Therefore complaine not, lay not asside the Armour of God, because it is a little heavie and ungainesome at the first; as David, who would not goe in Sauls Armour, because he was not accustomed to it; lay it notaside, when thou are accustomed to it; lay it notaside, when thou are accustomed to it, thou wilt bear it welenough. Custome makes the worst things, even grievous things pleasant, how much more when one sals on that which is good indeed? Thersore

you

Christe burthen growes light by bearing.

you must know, this is the nature of the burthen of Christs Commandements which he cals a burthen, the more you beare it, the lighter it is, and there is good reason for it, because indeed it is not a burthen to the new man, but a delight, though to the flesh it is a burthen, the longer you beare it, the better it is: If you reckon it a burthen, as it feemes to be at the beginning : yet remember it, as phyfick is a burthen to a fick man : you know a fick man reckons it a burthen to take Phyfick, and eat wholefome meats, but it is that that takes away the disease: So is godlinesse, it is a burthen as phyfick is, and as wholesome diet is, but it partly heals, and partly strengthens: therefore the longer you goe in his wayes, the leffe burthenfome they will be, the discase will be taken away: as the more physick and wholesome meat, the more the disease is weakned, and the man strengthened. This deceives us (and take heed of being deceived) we thinke we must be tied from drinke, and have the Dropsie ftill, and have our Feaver still, we thinke we must eat wholesome meats, and be fick still, it is impossible it should be so, you must know therefore, that the Dropsie is healed, and then what if abstinence be commanded ? You must know that ficknesse is cured, and health is come in the roome; then what matter is it, if you are bound to these duties : They are burthensome before, they will not be now. Therefore be not discouraged, the insolence, the uncourbneffe, the unaccustomednesse of a thing makes it usually burthensome. It is not so with the wayes of wickednesse, they are pleasant in the beginning, but bitternesse in the latter end: but the wayes of godlinesse, though they are a little auke and hard at the first,

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yet they are pleasant in the end, and you must be content to endure a little paines (as we lay) Qui fugit molam, fugit farinam: If you will not take paines at the Mill, you shall not have any meale; if you wil not take a little paines at the beginning, you shall want the fruit of it: therfore be content with it, that you may have the fruit. A man doth not fay, because a new sute, or a new paire of shooes is hard at first putting on; therefore I will go in rags, but he faith, the new is better than the old, and after I have worne it a while, it will be more eafie, So be fure the wayes of God will be as easie as pleafing; yea, more pleafing than any thing, for they are jucunda per fe, pleasing in their owne nature, others are pleasing to this or that humour, to this or that case: now this is a true rule, what foever is fo, per fe, is alwaies fo. So thou shalt finde this new man more case and pleafant, for thou shalt finde it to be so at all times, it is a continuall feast pleasing in all conditions. Take all other things that please thy nature, it is but when thou haft fuch a luft, fuch an humour in fuch a time, it is not fo at all times, it is not a continuall feaft.

Object.

But, you will say, I finde it not so, I finde that since I began this new course, I have more trouble and perplexity of minde than I had before, I was quiet before, and all at rest.

Unfw.

I answer, it may be so, but stay a while till the Sunne of Grace hath got higher, till it hath got more strength, and thou shalt finde it able to disperse those vapours, and to scatter all those clouds. It is true at the beginning, there is but strength enough to move them, to raise them a little; but when it hath more strength, they are scattered and dispersed: therefore though there be a

little

little hardnesse at the first, yet go on, and thou shalt find it pleasant. The Heathen Man could say, Elige vitam optimam, & consuetudo faciet jucundam: chuse the good way, and though it be hard at the first, afterwards it wil be the more easie. If we appointed you a new worke without a new heart, it were another case, but you must know what we said before, you shall have a New Nature, and being so, it will be pleasant, because the wayes of God will be sutable to it. So much likewise for this.

Last of all, if we must be made New Creatures, then give God the praise of that great worke, of changing old men into new men, I fay, give him the praise of it, for he lookes for that at your hands. Will you magnifie him for healing a lame man, a blind man (for they were true maladies, and he was worthy of praise for them) and is he not worthy to be magnified for chang. ing the whole Nature, for altering the whole frame of it? Are the cures of the foule leffe than the cures of the body ? What if Christ should now make the lame. to walke, the blind to fee, to take away the blindneffe of the minde, to heale the ficknesse of the soule, to make a man a New Creature: Is not this a worke of a higher Nature? When the Centurion law the Veile of the Temple rent, he faid, Surely this was the Sonne of God: So when thou shalt see the Course of Nature turned, that old Nature of thine rent to peeces, be ready to fay, Surely this was the Son of God: Shall we fay Christ was God for turning water into wine, and shall we not give him the praise of his power, when we see him turne one Creature into another? Making Lions Lambes, making you New Creatures ? This is a turning of the courfe

Observ.
Give God
the praise
of changing thy
Naure.

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course of Nature, is not your Nature carrried as violently to fin, as the Sunne in his course? And to turne it, is as much as to flay the Sunne in his course: It is no leffe to make you New Creatures: No man confiders it, therefore let me put you in minde what it is, for this

is a thing you should marke.

Therefore Iohn Baptist gives this figne of Christ, by which he might be diffinguished from himselfe, and all men, I baptize you with water, but when he comes, be shall baptize you with the Holy Ghoff and with fire, that is, when that is done, be affured that the Son of God is come in the flesh. This is the great miracle that Iohn wil have them attend unto; and is not this daily done? Doth not Christ baptize us with fire and with the Holy Ghost? Therefore you shall see what answer he gives to John Baptift when he would know, Art thou he, or looke we for another? Goe and tell lohn, the blinde fee, the lame walke, and the poore receive the Gofpell, that is. I have made them New Creatures: This is put with the other miracles of healing the blinde and lame. It is true, we that live fee not this done, the blinde to fee, or the lame to go, yet we fee men receive the Gofpell, that is, are regenerate by the Gospell, are made New Creatures: This is a thing we should hearken to; as it was a great fin in them in Christs time, to neglect the miracles he did fo it is with us when we neglect this. Therefore Christ takes up Nicodemus, when he tels him that men must be made New Creatures, he wondring at it, faith, what dost thou meane by that ? Christ faith, what wile thou doe, when I tell thee of things in Heaven, if thou wilt not believe, when I tell thee of earthly things: The meaning is this, Regeneration is a thing done on earth

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earth (that is the meaning of the place) this you fee before your eyes, this you have experience of, if you will not beleeve this, How will you beleeve things that are remote from your eyes? that are shut up from you, which you have no experience of, but only that I tell you, and therefore you ought to beleeve me? Therefore, when you fee New Creatures, argue thus with your felves. Certainly, there is a renewing God. and a renewing Spirit, that is, there is a Redeemer; for as by the common creatures, which you fee, you know there is a Creator (as, opus monstrat efficientem) if you fee a Creature, then you know there is a Creator, then why should not that renewing of Christ, his exercising that act of renewing among the fons of men, put you in mind of glorifying God, and of giving him the praise of it? When Christ wrought miracles, you shall finde what different successe they had, saith the Text in more places than one, (therefore I need not quote it) some of the people glorified God, when they faw fuch a thing done, others envied, some glorified God, others went and told the Pharifies. You shall see when Lazarus was raised from the dead, some believed and glorified God, others went to the Pharifies: Now, I say, when you fee this done, (for this is the greatest miracle, and all the miracles that is now left) that men are made new Creatures, and it is done before your eyes, if you will sceir; (as Christ said) He that hatheares, let him beare. Take heed how you looke onit, confider with what eye, God never makes a New Creature, but when men look on it, there is a different judgement; some there are that magnifie it, and defire to be made to likewife, that make this use of it, and so you ought to doe, surely

Dd

there

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Most men envie the new Creature.

there is vertue in the Spirit, a vertue in Grace, an efficacy in the Word; furely these be the ministers and fervants of the most high God. This you ought to do. but on the other fide, how many hundreds and thou. fands are there that do as they did, when they faw the miracles, they envied? Yea, as they did with Laza. rus, When the Iewes faw that for Lazarus fake, many went away and beleeved on him, they consulted how to put Lazarus to death: That is the fashion of the world, when they fee New Creatures, men regenerate, that Holineffe, and purity of Godlinesse shines forth in their lives, and when that causes others to go away, and that, for that they will believe on Christ, they will doe as they did with Lazarus, they will have him put to death, that is, they will have him removed out of the way, they will have him taken, ex rerum natura. Take heed of this.

Objett.

An(w.

But, you will fay, If we knew they were New Creatures, we would not do fo?

It is very true, but do you think, when they would have killed Iesus and Lazarus, they knew them to be so? They did not know Christ to be the Lord of life, the Scripture saith so. Againe, they thought Lazarus to be an Impostor, it is like they did, but it is taken for a persecution of Christ. The Iewes that killed the Prophets, doe you think they thought them to be Prophets when they slew them? Take heed of that, you know the danger of it, when I B S V S C H R I S T wrought miracles by the power of the Holy Ghost: No, say they, he doth it by Belzebub: C H R I S T tels them, in this they blasphemed the Holy Ghost. When thou shalt see a Man made a New Creature, when

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when thou shalt see a man Regenerate, take heed of saying, this is guile, and cunning, and imposture, for it is done by the Spirit; take heed of blaspheming the Holy Ghost. It is a dangerous case: I say, when such things be done, we should praise God, and gloriste God for it, labouring to come in our selves, and not look on it with an eye of envie, and hatred, and distaste. The different effects Christs miracles had, such hath this: Our scope is, that ye may gloriste God, and give him the praise of it, that when he hath done such a worke, you may say this is the power of Grace, and the vertue of the Spirit. So much for this point, that you must be New Creatures, and so we have gone thorow three things, we were observed out of the words:

First, the inseparability betweene Iustification and

San&ification.

Secondly, the having of another Nature.

Thirdly, it must be new.

Now, the fourth is, it is a creature wrought by God, for that word is not in vaine, Whosever is in Christ, let him be a New Creature: The meaning is this; we are New Creatures, that is, it is God that worketh it in us, for Creation is proper to him, no Angell nor Creature under the Sunne can knit those things together, which have an infinite distance, as something and nothing; therefore it is proper to him, it is he that maketh us New Creatures, not that himselfe is the beginner, and something else perseas it, as some say, but Deus est causatorius entis, He is the beginner and ender, he makes us New.

And there is much reason, for it cannot be otherwise, for if it were in our power, of our selves to come in:

Dd 2

Obs. 4. The New Creature is Gods worke.

This is proved by foure Arguments.

Firft.

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Arg. 1. Else good men were not behol ding to God.

Arg.2.

Elfe not God but

men shold

difference

themselys.

First, it will follow that the Saints in Heaven should be no more beholding to God, than those that are condemned in hell: For, if God did give every man sufficient meanes of salvation, and I have taken it, and another resused it, whom may I thank when I am in Heaven, and another in Hell, not God (for he gave the meanes equally) but my selfe, I tooke it, and another did not, and so the love God shewes, it should be as much to the damned, as to the Saints, if he hath done on his part equally to both.

Againe, it should not be God that makes the difference, but man, and so you may stand up and contradict what Paul saith, Who art thou that bostest, who hath put the difference? If man hath free will to take Grace, or refuse it, and if God hath given to all sufficient meanes, then, thou hast made the difference, God

hath not.

Arg.3.
Blic we take away
Election
and Reprobation.

Againe, if this were so, we must take away all Election and Reprobation; for what is Election? Election is nothing else but this, God hath taken some so life, and makes them holy, as godlinesse is an essect of his Election, and the wickednesse of men is a fruit of their rejection; but now here would be no Election, but a meere prejudication of a reward to the thing done only; but therefore God is said to have chosen us, because he makes us good; now by this you take that quite away.

But you will object, why should there be those different kinds of working? we see in all other things, if there be an end propounded, and sufficient motives, it is enough: and why should God give different objects? therefore they say, it is but as propounding of the bough

Object.

The New Creature, what.	409
bough to the sheepe, and the sheepe will follow: If	S R.VII
God propounds congruous objects to the faculties of the foule of man, he will come in.	
But I answer it briefly, if he will come in for this congruity of objects, because a bough is propounded to	Ansiv.
him:	
First, he must be a sheepe, before he will follow the bough: Now thou are a Wolfe by Nature, first, there-	1
fore hee must turne thy nature, God must turne thy voluntatem Lupinam into Agninam; therefore	1
thou must have another nature before thou canst fol- low the bough.	
Againe, thou must have an eye to see that bough, but we are blinde by nature, and till God opens our eyes and inlightens us, we cannot see the excellencies of the	2
wayes of God, and therefore we shall not follow it. Againe, there must be strength to follow, but ex-	3
cept God give thee strength though thou shouldest see it, and see beauty in it too, thou wilt never follow it to	3
purpose, thou wilt never follow it to the end. Saul loo- ked on it for a time, but not to the end, there must be a	
power of God to carry a man through all objects, all impediments to the end, therefore, No man can come to	
me (faith Christ) except my Father draw him: Not some men, but no man, though he have great meanes; he	
doth not fay, except my Father allure him with congruous objects, but except my Father change his na-	
ture; for drawing fignifies a reluctance, and backward- nesse in us.	H41 1467
Goe to experience, you shall finde it so; when we speak to men, it is true, we say, they be dead in fins and	Arg. 4.
speak to men, it is true, we say, they be dead in sins and trespasses: Doe not men heare us as dead men? No man Dd 3 stirres	eacheth it-

SER.VII

ftirres up himselse, they goe away as they came, and till God put life into them, they will not hearken to us.

Againe, how perverse are judgements of men: they see no excellencies in the wayes of God; therefore are

apt to quarrell and speake against them.

Againe, doe we not finde our defires fo pitched on present things, and our lusts so set upon them, that without an Almighty Power they cannot be loofed? Therefore Christ saith, It is impossible for a rich man, that is, one that fets his heart on riches, to enter into the Kingdome of Heaven. That place is as strong as any place in all the Book of God, to shew that there is no freedome of will; It is imposible for a rich man; for a man that hath this one luft, (he might have faid of any other luft) whose heart is set on gaming, on any other fin, it is as impossible as for a Cable-rope to go therew the eye of a Needle: But then (faith Peter) no man shall be faved: and indeed no man shall be faved, if there be no more than his owne strength, but God will put to his Almighty power, to change his nature, to mortifie these lusts. Therefore, this we finde by experience, it is not a notion that men are not able to come in.

object.1

But you will say, this is a discouraging doctrine, if God must do all, what shall we do ? it teacheth every man to sit still.

Anf. I Impediments of two forts. I answer, No, it will not teach men to fit still, because there was no man ever went about it, that ever found any impediment: Therefore he must know, what is an impediment. Impediments (when a man cannot doe a thing) are of two sorts: One is, when I see such a thing as I desire, but there is a doore lockt on me, and I cannot come at it, or I am settered, and cannot go to it, or it is in another mans hand, and I cannot get it out of his hand; here a man may complaine. The second Impediment is, when the thing lyes before thee, thou mayest have it, if thou wilt; every thing lyes ready, and simply it is because thou wilt not. Here now no man can complaine, saying. Why is there such an Impediment? Why may not I come in? Wasthere ever any man resolved with himselfe, I will live a godly life if I can? No, it is not that, all the extrinsecall impediments are taken away, and all the matter is in thy will, thou resulfest to come in, and wil not walke in that way. Here lyeth the impediment.

Againe, it is not a doctrine of discouragement; for, you must know, though God doth it by his Almighty Power, yet he workes in us, In mode intelligentium, He uses us in the worke, and he useth us after the manner of men; for every man doth Astus agere; he workes in us by propounding reasons, and arguments to move withall; thou understandes them, and knowes them: therefore it is as much as thou canst doe in the beginning to thinke, what reasons there are to move thee to go in to betake thy self to a godly course, and to change

Againe, thou must keep from the impediments, thou must keepe out of ill company, that destroyes this. Thou hast many good sparkes in thee, thou must blow them up, thou must lay thy selfe by the poole, till the Angell comes, and moves the waters; there be many things thou must doe, and though the Candle cannot light it selfe, yet, when it is lighted, it is but putting oyle to it, and we may maintaine the slame: though thou canst not begin thy life, though thou canst not

Dd 4

the old haunts thou hast lived in before.

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make thy felfe a living man when thou art dead, yet, when there is life, thou mayest stir, and move thy selfe, thou mayest eat and drink in strength of that life; when the fire is kindled we may maintaine it.

Freewill in men regenerate.

I fay, we preach Free-will to the Regenerate; for certainly, so much grace as they have, so much Free-will they have, for Free-will followes grace, as the shadow doth the body; so far, as we are restored to Adams condition, so far we have Adams Free-will.

Therefore we maintaine Free-will in the Regenerate, and as far as thou art Regenerate, thou hast Free-

will, thou mayest doe more than thou doest.

Therefore doe not fit downe and fay, I cannot doe it, for thou mayest doe it; and if thou hast but a little strength, thou mayest improve and husband it, as well as any other talent, and it shall increase and grow in thee.

Ob. 2. To what use ferveth this doctrine. Last of all, you will say, But what use is there of this doctrine, to tell us that we are New Creatures, and God must make us New Creatures, and he must beget us by the Word of Truth?

Angw.
To foure uses.

Vie 1.
To let us see that our codition in Christis

better than

in Adam.

What use is there of it?

Very great use. One great use of it is this, if we doe not thus hold with God, that we are dependant upon him, and know that it is hee that wrought that worke, wee should bee but in the state of Adam. Now this is the greate advantage wee have by the Gospell, we have not a stocke in our owne hands, but are kept by the power of Godto salvation. Otherwise, if it were true that wee take Grace, and refuse it, according to liberty of will; you must know, this will consequently follow on it; if thou canst take it out of liberty of will, thou mayest

let

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let it go againe: never any man holds one, but he holds the other also; I say, thou may'st fall from it againe. Now, if thou mayest take it, and fall from it againe, thou art as Adam was; how miserable then is thy condition? But by this doctrine that we are in Christ, that Christ hath made us New Creatures, that the worke hath beene begun by him, and we are now committed to his keeping, we are in another condition than we had in Adam.

Againe, there is this end of this doctrine: if this doctrine were not preached, thou wouldest goe about a work, which thou wouldest never be able to performe; for if thou hast this opinion, I may doe it out of liberty of will, thou wilt goe about a worke without strength, thou wilt goe about to leape over a great ditch with a short staffe. Now when a man will not seek to God, the worke lyes undone: he that will not be strong by Gods strength, shall not be strong; when thou are taught, it is God that dothit, it will teach thee to go to God and Christ, and pray them to doe it, and so the worke will be done to thine hand, which before could never have been edone.

Againe, if thou couldest take Christ, and come in, thou wouldest bee lesse beholding to Christ, and so lovethy selfe, and be lesse humble. On the other side, when thou seest thou hast nothing, thou wilt doe as wives, who, seeing they have nothing, no beauty, they love their Husbands better all the dayes of their life: Why doth Christ presset so, I have loved you, and you have not loved me, I have taken you, and you have not taken me? It is a great matter when the wife saith, I have took you, I have chosen you, I loved you:

Vse 2.

That it may appeare that God fetteth us not about a worke, which he doth not inable us to pe forme.

Ve 3.
To make us love Christ the better, feeing how much we are beholding to him.

we cannot argue thus with Christ, for Christs Me-

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menso is ever and anon, I have loved you, and not you me.

Last of all, this use you may make of it, learne to

VSe 4.
To make us take heed of putting off the work when Chrift cals.

Last of all, this use you may make of it, learne to depend on Christ with much seare, to take heed of putting off the worke, when he cals, take heed of denying him, if the other doctrine were true, you might be bold to put off your Repentance, but take heed of that, when it is God that workes in you, when God must doe it, and hee doth when hee lists, when it is the Spirit that doth it, and it breathes when and where it lists; this may make you seare and tremble. So you may see there is an end of this doctrine: now we will make a little use of it, and so end.

See what the busines of Preaehers is, and with whom you have to do when you heare the Word,

First, if it be Christs worke, if it be he that must begin it, (for it is a creature) then you fee what businesse we have in hand, that are Preachers of the Gospell, our businesse is to make men other Creatures, which is a transcendent worke, it is the worke of God, and not of man; this is the errand we are fent about, and the work we are taught to do every Sabbath; and every Sermon which we preach to you, to turne Lions into Lambes, to transforme the heart of man, and to make you New Creatures. This I speake of, not for our sakes, but for yours, that you may make use of it . you must learne to know, when you heare the Word, what action you have in hand, and whom you have to doe with, that is, with the Almighty God, and not with Man; for, alas, my brethren, what are we able to do! Ephef. 2.10. Ton are Gods workmanship in Iesus Christ, created to good workes, that you should walke in them : It is true, we are the instruments, but ye are Gods workmanship. Take the beft

Ephel. 2.10.

best Instrument wherewith we make any artificial thing, an Axe or a Chifell, or whatfoever it is, you know, if there bee not an influence from the Artificer, it will make no artificiall thing, it will ftrike when you use it, but it will not make any artificiall thing, if there be not an influence from the Artificer: So we are instruments, and the Word is an Instrument, but if there be not an influence from God, the worke will not be done, you will never be made New Creatures. Therefore you are Gods workmanship created to good workes; he doth it, and remember you have to do with him: You have an elegant expression of it in 2 Cor. 3.2. You are Christs Epistle administred by us, and written not with Inke, but with the Spirit of the living God: That is, the law of God is written in your hearts. You know, regeneration is in many other places of Scripture, A writing the Law of God in their hearts; then there is a writing, and in this fense the Saints are called an Epistle, but they are Christs Epiftle, we are the Pen, and he is the Writer, he handles the Pen, and what shall the Pen do, when there is Paper and no Inke ? Will there be any Epistle written ? Now what is that, you are Christs Epistle not written with Inke, but by the Spirit of God? We doe but apply the Pen to the Paper; but if God put not Inke into the Pen, that is, the Spirit of the living God, nothing will bee written in your hearts. Therefore, remember what you have to doe, and with whom; not with us, for we are able to doe nothing: not Paul or Apollo mighty in Scriptures, We are the Ministers by whom you believe. It is God that doth it, wee are but those by whom you beleeve: Peter, if that ever any man was able fo

to doe it, hee was, that had his tongue fet on fire by the

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2 Cor. 3.2.

Ministers and Ordinances, instruments.

Holy.

Gal. 2. 8.

SER. VII Holy Ghost, yet he was not able to doe it, Galath. 2. 8. Hee that was mighty by Peter over the circumcifion, God was mighty by Peter: but the worke was none of his; wee are the Rammes hornes, but who throwes downe the wals of Iericho? Are we able to doe it? No, my Brethren, no more than Peter was ableto open the Iron gates. It is true, when Peter came to them, they opened, and not before, but it was the Angell that did it. So when wee preach the Gospell, there bee everlasting doores; can wee open the Irongates ? No more than any man can open Iron. doores. Therefore Lydia's heart was opened, else Paul might have preached long enough in vaine; in Luke the last Chapter, He opened their under flandings, that they might understand the Scriptures. If he had not opened their understandings, as he was God, he had done them no good, when he preached to them as man: Therefore it is God that doth ir.

Luke 24.45

But, you will fay, of what use is this to us, that God doth it :

Learne hence. 1. To come to heare the Word with reverence and feare.

It is of much use: therefore, when you come to this place every Sabbath day to heare the Word, when you fee you have to doe with the mighty God (we are the Pen, it is God that dothit) learne to come with reverence and feare; learne to fay of this place, as Iacob did. when he faw God, when he faw the Ladder, and Angels ascending, and descending. Surely this is a fearefull place, and no other than the gate of Heaven, and the House of God; it may be you thought of it before: You come to heare Sermons, or Lectures, and Declamations, to have your understandings bettered, but you

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doe not remember that it is the gate of Heaven, and the House of God: you see not God standing over us, you should overlooke us, it is the gate of Heaven, that is, you shall never come to Heaven ordinarily, if you got not through this gate, it is the House of God: And indeed when you come hither, your eye mast be upon him more than upon us; expect and wait what God will doe on your hearts, in fuch a time, if you come and heare; and God hath done nothing, observe that, and fay, it is because God hath with-holden his hand, therefore my heart is not quickned at this Sermon; if any thing hath beene done, know, it is a sparke kindled from Heaven, therefore cherish it, looke well to it, for it is a sparke kindled from Heaven: therefore, doe as they did in the Law, fee what David did on the Altar which he built on Mount Moriah, when the Altar was built, they layd the wood and Sacrifice, and looked to God when he would lend fire from Heaven: So we are the wood, look to God for fire, if you can get a Spark, be fure to maintaine it; for that was the manner of the Priefts, when they had a little fire from Heaven, they alway gave fewell, they never let it go out againe. Look to it diligently, if you have got a spark from Heaven, let it not go out againe, (as it is the case of many thoufands to doe) there may be sparkes, and you may heat your felves by them, and it may be but fire from earth: When a Sacrifice was kindled by common fire, God accepted it nor, though it burnt as other fire, yet it was no facrifice to God. Morall reason and naturall wifdome may kindle a fire, that may be very like true fire, but it is not from Heaven: Therefore come with much feare to this place, like men that have your eyes on

Fire from Heaven to be cherished.

God,

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2. To give the prate of any good you receive by the preaching of the Word, to God only.

God, seek him not for fashion, and know it is to no purpose, if God sent not his Spirit from Heaven.

Againe, you will fay, what use is there of this, that

it is God that doth it, and not man.

I fay therefore, give the praise and glory of it to God. give it not to us, but to him, this is not a light notion, but of great moment, for it will make thee love the Lord Iesus: Saint Paul puts this among the greatest mercies; He hath beene mercifull to me with faith and love: that amazed him, that he could never be thankfull enough for it, that is, he hath wrought in me faith and love, therefore gives him the praise. It is God that doth it, we are but the instruments; we praise not the Trumpet, but the Trumpeter, we praise not the Penfill, but the Painter. It is God that doth the worke, give him therefore the whole praise of it; this is a matter of much use to you. For when there is a Minister of God, that hath beene an instrument of bringing you to Heaven, you will love this man, prize him, and magnifie him in your thoughts, and you do well; but remember, that you take nothing from Christ; alas! What is the Pen to him that writes the Epistle? What are we, my brethren? Give not to us what belongs unto him; nothing unto us, faith Paul, we have done thus and thus, but it is nothing, it is Christthat hath done all, and let him have all: as the fervants of Chrift, we must be wary, that we rob not our Master of mens affections, for we are but spokesmen to present you to Christ, therefore be exceeding wary, give your affections to the Lord, to whom they belong: If ever you receive any good by any Sermon, if you be quickned, if ever a little enlivened by the powerfull preaching of

the

the Word, give glory to Christ, and say he hath done it, let him have the praise of it, love him so much the more, for of all graces, nothing is like that to worke grace in your hearts.

Againe, if you will fay, what use is there of it? That

it is not the Minister but God that doth it.

Then doe not expect from us, that we should come wth excellency of wildome, or of words, that we should come with wit, and eloquence, and learning. Will this make a New Creature? No, it will not doe it; for it is God, that makes men New Creatures, and if it be fo, he will do it by his owne Instruments, that is, by his owne Word: Thus Paul reasons, I Cor. 2. We preach the Gospell, not with excellency of words, for then the death of Christ would be of no effect; that is, no man will be a New Creature, and Christ would dye in vaine: therefore we preach the Gospell in the evidence of the Spirit and power, thele go together; evidence of spirit & power. What then is this preaching in evidence of the Spirit : Certainly, it is never evident that the Spirit fpeaks, but when you know the Word speake: therefore, when any man knowes, that it is the Word we preach, there is an evidence, it is a speech of the Spirit, and when the Spirit speakes to the heart, there is power, and that was the reason that Christ did so much good. He taught with authority, and not as the Scribes. What is that to come with authority? As when a Constable comes in the name of the King, he shewes his evidence, he hath that which makes evident to him, with whom he hath to deale, that he comes from the King: We preach with authority, then only when we speake from God to the consciences of men; this consisteth not in excellency

3. Expect not that the Minifter should come with excellency of wisdome, or of words.

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of words, but so much as there is of God, so much authority. Therefore come not with affectation of excellency of words and wisdome: if we had all the wit in the world to set the word of God in it, it is better than that in which it is set; as the Diamond is better than the Gold in which it is set. If you were to chuse a Minister, chuse not such an one, defire it not, expect it not, the foolishnesse of preaching, is wifer than men, it will do more than all the wisdome of man, though it is but foolishnesse to some we speake wisdome to them that are persect, saith Paul, they that be persect, will account it wisdome, it is foolishnesse to discerne.

Againe, though it be but foolishnesse on the outside, yer there be treasures within, and God hath hid these treasures under base out-sides, that men may stumble at tnem, as men that hide treasure under straw, the foolishnesse of preaching saves the soules of men; therefore feeing it is God that doth it, he will use his owne Instruments, God workes by it. Can words, can all morall wit make a New Creature? No, it is God; then why doe we make a question? The more the word is discovered and brought home, the better it is; because indeed, when we preach any thing elfe, you do but fee a Creature and you think you have to do with a Creature; for you can answer wit with wit, and learning with learning; and when you fee you have to do with men, though never fo excellent, yet they are men: But when Christ speakes to the conscience, now the heart is brought downe, when it feeth it hath to doe with God, that only hath to do with the consciences of men; therefore expect not the contrary, and remember that

God

dod is the doer of it, it is hee that writes the Epiftle, though we be the Ministers. It is therefore not without use that we preach this doctrine to you.

And to all that I have faid adde this one more: Therefore if you find that there hath not bin a mighty worke of Ged wrought in your hearts at any time, when you have heard the Word, know you have heard in vaine, for the labour is loft, if there bee no more than the worke of a man. Therefore you must know there bee two Preachers at the fame time, one that speakes to the heart powerfully, that makes you New Creatures, that baptizeth you with the Holy Ghost and with fire, and then there is a preaching to the eares: And there are two hearings, one is, when you can repeat, and recall the Word to memory, but there is another faving hearing, that is, when it is ingrafted? And when is it ingrafted? Even then when it maketh you New Creatures, as a graft is then grafted when it changes all the Stock. Therefore confider whether you doe so heare, or no, that it hath bred fuch a change in you, and know, otherwise you have heard it in vaine. For what doe wee-doe when wee preach the Word? wee doe as Gehezi did, hee came running with Elisha's staffe to raise the child, but hee could not doe it, for though hee had Elisha's state, he had not Elifha's fpirit: So weecome with the staffe, but not with the Spirit; therefore thou art not raised to life, for there is the staffe without the Spirit : there. fore doe not thinke thou hast heard to any purpose, if the Stocke be not turned, if thou findest not the Spirit there. What doe wee, when we dresse upa Sermon never fo well? It is but the rigging of the failes, and

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Obs.4.
What
workes
you finde
upon your
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hearts, in
preaching
of the

Worde.

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what will all this doe without wind ? Is not the Spirit the wind ? What are Organs without breath ? There is no musicke made : And what is all our preaching, whan the Spirit is absent? That is all in all, indeed it is the fword of the Spirit, but what is it without the Almighty hand of God! It is faid of one, who hearing that Scanderbegs fword had done fuch and fuch strange works, would needs fee it, and fent for the Sword; when he faw the fword, he faid, he faw no fuch matter in it; Is this the Sword that hath done all this ? Scanderbeg fent him word againe, I have fent the fword, but not the Arme that handled it. So the Word we preach to you, is but the Sword of God, God lends you the Sword many times, when he keepes the Arme to himlelfe: It may bee you have not seene so great things done by it as we tell you of, That it is the power of God to falvation, that it is the Word of Truth that begets men againe; the reason is, because God reserves the Arme to himselfe. Therefore, when you come to heare, as you have the Sword, pray earnefly that the Arme may goe together with the Sword, that God will make it lively and mighty in operation, to cast downe your lusts, to pierce as a two-edged sword, dividing betweene the bones and the marrow, the joynts and the spirit; that is, that you may know your selves better than you did before : And all this use you may make of this, that you are Creatures, and no man can make you New Creatures: It is God must do it.

THE



THE SEVENTH SERMON

VPON THE NEW

CREATVRE.

2 COR. 5.17.

Therefore if any man be in Christ, let him bee a New Creature.



Vt, you will object, G o D workes in us the deed, even every deed, fo that a man hath not Free-will after he is Regenerate.

To this we answer, that so farre as his grace, and the strength he hath,

goes, fo farr he is able to keepe the Commandements of God, by vertue of a generall concourse: It is not denied that a man cannot move his hand, nor doe any action without the generall concourse of God; but that God never denies, but as he gives the Creature ability, so he vouchsafes a generall concourse to it. As it is true in that, so in all actions of grace, a man cannot doe any thing without a concourse: But when a man hath grace, there be two things wherein a man hath need of Ee 2 speciall

Object.

Answ.
In what fense he would be underflood, when he affirmeth the will of Regenerate persos to be free.

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Two things wherein we need fupervenient help. speciall supervenient helpe from God: First, when hee is called to doe a worke, which is above the strength hee hath received; here must be more strength, there must be a new addition, for the worke goes beyond the strength: As a child may goe on plaine ground, but if you will have him goe up a paire of staires; you must lend him your helpe: So a Christian may doe a-Gions proportionable to the grace he hath received: vet being called to fomewhat above that pitch, hee must have a new helpe from God. Secondly, when a man is affaulted by a temptation, beyond the strength he hath received, here needs strength beyond his owne to hold him up: A child may standalone, but if one thrusts him, you must hold him up or else he falls: so the Lord must put under his hand, and wee must have helpe above that wee have received, but otherwise the position is true, so safre as we are regenerate, so farre we have Free-will, which followes grace: So much life as we have, fo farre wee may move and stirre our felves. And in these cales it is true, that we need more helpe from God beyond the grace we have received.

The fifth thing to be observed is the order, first in Christ, and then a New Creature, out of which we are

briefely to observe this.

Let no man looke for Sanctification, before he is jufliffied, that is, Let no man be discouraged from coming
to Christ, because he finds not in himselfe that godly
forrow for sinne, that ability to repent, that disposition
of heart, which he defires to have: for a New Creature
followes it, we must first be in Christ before we can be
New Creatures. And this is a common fault among
us, we will faine have something before we come, wee
thinke

061.5. The order first in Christ and then New Creatures. Hence learne. I. Not to be discouraged from going to Christ for any defect, o: imperfedion that is in

thinke Gods pardons are not free, but we must bring |Sex.VI fomething in our hand: You know the Proclamation runnes thus, Buy without money, that is, come without a. ny excellencie at all, because wee are commanded to come and take the water of life freely: Therefore, doe not fay, I have a finfull disposition, and an hard heart, and cannot mourne for fin as I should, therefore I will stay till that be done; it is all one as if thou should'st fay, I must goe to the Physician, but I will have my wounds well, and my discase healed first; and when that is done. I will goe to the Physitian. What is thy end of going to him, but to have thy disease healed? Doest thou thinke to have thy disease healed before? I say it is the fame folly: The end of going to Christ is, that this very hardnesse of thy heart may be taken away, that this very deadnesse of the spirit may be removed, that thou mayest be enlivened, and quickned, and healed, that thou mayest hate sinne; for he is thy Physician, looke not for it before-hand, thou must first bee in Christ, before thou canst be a New Creature.

Againe, if we must first be in Christ, before we can be New Creatures, if that be the order, if that beethe motive and the thing that carries us on, then let us be content to use the motive that God useth. The Papists propound other motives to good workes; they tell them, they shall have Heaven, and escape damnation for them. Is this a good reason to move mento good workes: But the course of Scripture is otherwise: Thou art in Christ, heeisthine, therefore bee a New Creature, confider what he hath done for thee; therefore labour to turne to him. Againe, confider what thou hadft beene without him, what thou haft by him,

Rea[. 2 . From your union with Christ , to persivade you to good works.

Ee 3

and

and, by that, stirre up thy selfe to doe for him, what he requires. Therefore the Apostle comming to answer that question, If grace abound, why doth not finne abound ? Why doth not a man finne more? He doth not lay, you shall have these and these motives to draw you from finne, but hee tels them, whofoever is in Christ, is dead to finne, and if you be dead to it, how shall you live therein ! If you be in Christ, you will be New Creatures, there needs no other motive to make you fo. And so much for this, because we will haften to the point, we intend to handle at this time.

If any man be in Christ, let him be a New Creature. 7 The last point we are to observe in this Text, is:

Doct. To be in Christ, is the groud of all Sal vation.

That to bee in Christ is the ground of our Calvation : That is, of all the priviledges we have, and of all the graces we have (for in those two things doth the kingdome of God confift) it is the ground of all the priviledges wee have, we have them therefore because wee bee in Christ; It is the ground of all the graces wee have, because we are in Christ, therefore we are New Creatures: therefore wee have the Image of God repaired in us, which is nothing but the bundle of all graces, as the old man is the bundle and heape of all corruption and finne.

What it le to be in Christ.

Now we will shew what it is to be in Christ, and of what moment it is; then we will make ule of it: The two first are so neere conjoyned, that we will handle them together, what it is to be in Christ, and of what moment it is to bee in Christ, that is, to bee united to Christ, A man then is said to be united to him, when hee may truly fay that which is in the Canticles, My Cant. 6.3. Beloved is mine, and I am his: When a man can lay,

Christ

What gi-

Christ is mine, and I am Christs, then we are in Christ. for then we are his. Now that this may be done, there must be a mutuall act of giving and receiving, that is, it is God that gives his Sonne, and Christ that gives himselfe, as the Apostle speakes, He loved me, and gave himselfe for me. When this is done on Gods part, and we have taken him, that makes Christ ours; So there must bee a giving and taking to unite us unto Christ; there must bee a giving, that is, the Father must give Christ: now giving is nothing elsebut Quod meum est, efficere tuum nullo jure cogente. This definition the Civil Lawyers give of it, and it is a true one: So the Lord gives Christ to us, he makes him ours, nothing compels him to it, for if it were by Law, it were not by gift but by debt: I fay, he gives Christ, and freely, and to give him, is nothing elfe, but to make him ours. But to give him is nothing, it is not enough except we take him likewise, for giving and taking are Relatives, remove one, and the other is taken away. Though God give his Sonne freely, yet except we take him, that gift is no gift; therefore there must be a taking on our part, and when these two are done, when God hath given Christ, and we have taken him, then we are united to Christ; and we are in Christ; and he in us; as in marriage, the husband gives himselfe to the Wife, and she takes him; again, the Wife gives her selfe to the Husband, and hee takes her; and when this is once done, and done really, they are united together. And fuch a march is made betweene Christ and us, there is a mutuall giving and taking on both fides; and when this match is made, Christ is faid properly to be in us, and wee in him: Yea, to goe a little further, Marriage is a

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neere '

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Our union with Christ nearer the marriage.

neere union, yet but a Relative union; but there is fomething more in this, Christ hath taken our Nature. He is bone of our bone; and flesh of our flesh; And again, hee hath given us his Spirit, that the very fame Spirit dwells io us, as doth in him, that we may be faid to be spirit of his Spirit. This is more than is in mariage, this is a neerer union; therefore the Scripture useth a neerer expression, we areas members of the same Bo. dy, he is the Head, we the members, we have the fame Spirit that he nath, we are flesh of the same flesh, and bone of the same bone, so neere an union there is betweene us. So then, there is more than a Relation, in our being in Christ, hee indeed comes in to us, as the Sun is faid to come into the house. You know, the Sun is in the Heaven, but when the light comes, we fav the Sun comes into the house; for there comes a reall light. which is an effect of the Sun: So the Sonne of God Iefus Christ, though he be in heaven, yet he comes intotheheart, by his Spirit, as the Sun doth, by the light which revives us, and quickens us, and works a change in us. Againe, wee grow into Christ, as the branches grow into the Vine, into the Root, into the Stocke, fo that wee are one in another, and we grow one in another, as the branches grow in the Vine, and the Vine groweth in the branches: Such a mutuall union there is betweene us.

1. Of what moment this union And thence come all the benefits, (which is the fecond thing I will shew you, that is, of what moment it is;) I say, hence come all the benefits we have by him, in that we are united to him after this manner, that wee are in him, as the branches in the Vine; thence it is, that we are made New Creatures, that is, there is a new Sap

thec

thed in the branches, which we res out the old Sap, the SER. VII old man, originall fine which was there before, and changeth it by the ingredience of the new Sap. So doth Christ: Therefore we are said to be ingrassed into the amilitude of his Death and Resurrection, that is, the old nature in us is worne out by the comming in of the new : now as CHRIST did die, but revived againe: fo we put on another nature, fo wee have this benefit by this union, wee are made New Creatures. Besides this, we have an hundred others, when we are in Christ we are under covert, he hash interest in all our debts, and wee have interest in all his riches. as the husband is bound to pay all the debts of the wife, when hee hath married her, the is under covert, the hath interest in all her husbands riches; so we have interest in all the wealth of Christ, and that is a very large wealth, as you have it expressed in 1 Cor. the last Chapter, Paul, and Apollo, &c. and the world is yours. it is a wealth beyond all that men can give you. The world is yours, no man in the world can goe fo farre, Princes may reach thorow their owne Kingdomes, but the World is yours, that is, Christ who hath the command of it, caufeth every thing there to ferve your turne, even every creature that man cannot command; the wind and the feas obey him for your good; for you have interest in all his riches, there is nothing in the world but is yours, Things present and things to come are ours. If men can helpe you to things prefent, yet things to come are beyond their reach. If the things of this life bee theirs, yet Death is not theirs; but herein Christ likewise turnisheth you. In a word, you have interest in all his wealth, looke how farre he

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can goe beyond a man, so farre are you advantaged by him, and have interest in all his riches, hee hathinterest in all your debts, you are under covert, and nothing can hurt you, the gates of Hell, Men, Divels, Sinne, and all the Creatures in Heaven and earth are not able to hurt you, because you are in him, you are as Coneyes in their Burrowes, he covers you, he keepes you fate. If our eyes were opened to leethis, as the Apostle Pauls were, we should magnifie it, and stand amazed at it, when he comes to expresse what we have by Christ, he knowes not how to expresse it; In him are all the treasures of wisedome and knowledge, and they are ours; he hath a Kingdome, that is ours: Hee is a Sonne, fo are we; hee is an Heire, fo are we, nothing can hurt us, but it hurts him. Therefore make use of this, when any thing is objected that is terrible and grievous, answer it with this, I am in Christ. When' thou wantest any thing, know thou canst not be denied, for thou art in Christ. Set all our thoughts on worke. to looke to all the things mans nature is capable of. that you defire to make you happy, we have them all in him. O the length, and height, and depth of his mercy! Indeed it is such a depth that we cannot fadome, and a height we cannot reach, and a length we cannot meafure; all this we have by Christ: if we had but Pauls spirit to apprehend it, and a little crevise of light opened to us, as there was to him, that we might fee into this unsearchable riches of Christ, we would stand amazed. I cannot stand to enlarge it any further, you see what it is to be united to Christ, and of what moment. Now we will come to make some use of it.

If it bee so glorious a condition to bee united to

Christ,

Chaift, it should inflame us then with a desire to be in him, with a desire to be in this condition; for, if you have the Son, you have life, 1 loh 5.12. He that hath the Son hath life, and all things else pertaining to life, god-linesse, and happinesse; he that hath not the Son hath not life, that is, hee is yet in death and condemnation; have Christ, and have all things; therefore it is an happy and glorious condition.

Therefore let those, that have it, desire to enlarge it more and more, and those that want it, let them seeke

to get it.

First, I say those that have it, let them labour to in-

large it.

You will say, If a man bee in Christ, how can hee bee more? If hee be united, if he bee maried to him, how can he be more? Institution admits of no degrees: Therefore this is a point worth your conside.

ration, That you may be more in Christ.

It is true, Iustification in this sense, admits of no degrees, but it is indivisible, either you are married, or not married; either you are in him, or not in him; so farre, indeed, it admits of no degrees: But now when a Spouse takes an Husband, shee hath so much wil as to resolve to make such an one her Husband, yet there may be degrees of willingnesse, shee may will it more, there may be more desire of it, there may be a greater approbation of it; so, though it be true, that every man that is justified in Christ, is within the Covenant, within the doore; yet he may goe in further, or lesse farre when hee is within: So I say you may be within the Covenant, but this taking of Christ, this being in Christ, this receiving of him, admits of de-

Vse I. Exhortation twofold.

r. Those that have this union with Christ let them seeke to enlarge it more.

In white fense this is to be understood

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grees, because, though one be married to an husband, that there is so much will, as to resolve to take him, rather than resuse him, yet this very will of taking may bestronger, as her affections to him are more, the reasons are stronger and larger that invite her to take him: So the union with Christ may be neerer yet, the knot may be yet straiter, and as that increaseth, so all the effects, and consequences of it increase: Therefore the thing we would exhort you to, is to bee more in Christ, to get you neerer to him.

You will fay, How shall that be done?

Confider what it was that drawed you to him, and to labour to intend all that, that when you have taken him, you may yet make the union necrer and better than it was.

And these five things will doe it:

First, consider your misery without him, you did confider it before, which caused you to take him for your Husband, when you faw you could not live without him, but when you finde that mifery to bee yet more, your consolation will be stronger, you will more approve your action of taking him, you will prize him more. Therefore, if you will bee yet neerer to CHRIST, reflect often on your selves. on your owne condition, and fee what you are without him. Consider what your sinnes are, how you should have perished, if you had not taken him; how miserable you are still, how unable to help your felves; and the more humble you are, the poorer in fpirit, and the more greedily you will receive him, the more degrees will be added to the taking of the Lord lefus. For that is one great meanes, to teach us to prize Christ

Object.

Anfiv.

How it
may bee
done.

Five helps
to doe it.

I Confider your milery without him. Christ, even to know our misery. The Prodigals son was taught to prize his being in his Fathers house by the extremity of want he was in, the more he felt the want of it, the more he prized it. Labour therefore to know what you are, out of Christ, to feele the want

of it, to know that you cannot subsist, you cannot be

without him.

Againe, secondly, labour more to know the vertues and the excellencies of your husband; for as they are more explicated and discovered to you, so you will love him more. As one that is married, the more she fees in her husband, the more the defires him, the more glad the is that the match is made, there is a greater degree of will to take her Husband. Labour to fee this beauty in Christ, to see what he hath done for you; was he not crucified for you? Heloved me, faith Paul, and gave bimselfe for me, he died for me. Consider all that he hath done, confider the great dowry, the riches he brings with him, all the benefits and priviledges hee brings with him, and you have by him, looke well up. on him, confider the number of them, and the waight of them; thinke of all the advantages you get by him, the more you fee this, the more those vertues and excellencies of Christ are explicated, and unfolded, and made manifest unto you, the more you will love him, and the nearer is the union betweene you.

Thirdly, be perswaded of his love to you, the more you are perswaded of your husbands love, the nearer your hearts grow to him. Thinke what it was that made Paul love the Lord Iclus so much, it was the strength of his faith, he knew the Lord loved him, and that Christ had received him. If we could but once

Labour more to know the Verrues & excellen-

cies of

Ch ift.

Bee perfivaded of his love to you.

SER. VII get into Pauls condition, that we could fee the unfearchable riches of Christ, the beauties of our husband, the advantages we have by him, if we had Pauls faith to beleeve his love, we should be able to doe as he did, to reckon all as droffe and dung, we should prize nothing but Chrift, and we should draw nearer to him: Therefore, labour to strengthen your faith. So did Moles, it was the strength of his faith that made him cleave fo fast to God, as he did.

Get experience of him:

Fourthly, get experience of him; for it was Pauls experience that united him nearer to Christ, the experience that he had of Christ in the mortification of his lufts, in all the courses of his ministry, in all the distresfes and troubles that he paffed thorow, he still hadexperience of him, and the more experience you have of the Lord Iesus, the nearer you come to converse with him, and the more you wil love him, and joyne to him: Strangenesse disjoynes affections, wee say there is strangen: He when men salute not, when there is not a neare conversing: Strangenesse doth dis joyne the heart. Againe, nearenesse of conversing and walking with him from day to day, drawes us nearer to him, and intends the will of defiring him to be our Husband.

Pray that the Holy Ghoft may draw thee to Chrift.

Last of all there is a certaine impression made in the spirit of man by the Holy Ghost, which causeth him to draw neare to Christ, that makes him prize him more. As there is in the Iron a certaine naturall quality to follow the Loadstone; so there is in the Saints towards Christ: And if we sceke a reason why Paul and the rest of the Saints that excelled so, were able to prize Christ above all things, and to count all things

SER. VI

loffe in respect of him, the true reason is, it was the im. pression made upon their spirits by the Holy Ghost; there is a certaine attractive vertue put into them, enabling them to prize Christ above all, and to draw neare to him; therefore you must know, it is the gift of the Holy Ghost to inable us to prize him. Therefore to all the rest adde that, seeke to the Lor b that hee would worke it in your hearts, that you may learne to magnifie him. Thus you must seeke to encrease the union, to adde degrees to the will, by which you are content and resolve to match with CHRIST. and to bee made one with him: And this is the thing that you are to bee exhorted to, not onely to know this, but to exercise it: when Paul had once tasted the sweetnesse in Christ, he could relish nothing else, hee counts all other things as droffe: So should we, if we had once experience of it.

Therefore we should learneto renue this union from day to day, and, as I said before, We should eat his stells, and drinke his bloud every day: that is, every time we renue the covenant with God, we renue the match, as it were, betweene us, we eat Christs stells, and drink his bloud. He is that bread that came downe from heaven; they are Mannah in the wildernesse and died, but hee that feedeth on mee, shall have life everlasting: Therefore eate my stells and drinke my bloud, that is, take mee, come to me, for eating of his stells is nothing but to come to him, to take him, to receive him: Now, saith he, the very act of taking me is your duty, as you renue that every day, so you take me a new, as it were, and so there will come new strength to you, as from bread or Manna, when you eat it, or from stells and wine, when

Eating Christs slesh, what SER. VII

you eat and drinke it, so doth there from me, when you renue your eating of my flesh, and drinking of my bloud, that is, when you renue your act of taking and receiving me. There comes new strength to you, that is, you shall have new comforts and consolations, you shall be incouraged the more, herein you draw nearer to me than before: For, as your union with Christ at the first, doth make a way for the Spirit, and causeth it to be shed in your hearts, so the more this union is encreased, the more you are filled with the Holy Ghost : So you get new strength from day to day, as this union is more confirmed: It is like a new eating and drinking, your Peace is more abundant, and your strength is more enlarged, you are more full of joy in the Holy Ghoft; every grace is more encreased and strengthned in you, therefore exercise this union, eat his flesh, and drinke his bloud every day.

Object.

Answ. Necessitie of feeding on Christ daily. But, you will fay, what needs that, when we have once done, is it not enough?

No, it is not enough; for there growes a distance betweene Christ and you from day to day, a little neglect, that very omission of duties, yea, though it were no sinful omission may cause it. As the body is subject to waste, and needs eating and drinking that it may be repaired; So doth the soule and inner man, there is a continual wasting of strength, and you must eat his sleshand drink his bloud every day to repaire it, that is, you must renue the union, that grace may be strengthened and renued in your hearts, that those spirits may be repaired, that you spend every day, that your very strength may bee renued; you shall find this true by experience, the more you doe this, more neare

you

you get to Christ, the more you renue that match and make a new marriage with him, you shall finde new strength comming to you, you shall finde your hearts draw nearer to him, and further from sin, you shall find your selves made more spirituall, more heavenly minded, you shall find your selves more strengthned, you will be ashamed to sinne, when you stand in such neare

termes with him, there will be a fecret influence of the

Spirit in your hearts.

Therefore exercise this union, and, as you must exercise it from day to day, so know the comfort of it, and improve and husband it well. It I have Christ for my Husband, shall he be my Husband in vaine ? Shall I have him, and not make use of him? No, you must learne to make use of him, learne to use him; as he is a Prophet, a Prieft, and a King: If you would bee more enlightned, goe to him as a Prophet, befeech him to enlighten thee, to give thee wildome, to give thee the Spirit of Revelation, and he cannot deny thee. It thou hast committed a finne, use him as a Mediator, as a Prieft; for he is thy Husband, thou haft him for that purpole, forget not that Christ is a Mediatore: We fall into fin from day to day; but, if weknew really what it is to have Christan Intercessour, to have him our Priest to make an attonement for our finnes every day, we should learne to prize him more, wee should be full of comfort, wee should doe in another manner than we doe: If there beany firong luft which thou canft not subdue, know that it must be done by him, as a King, he must bring it into subjection, hee must circumcife thy heart: Therefore know what is in CHRIST, for all that is in him is thine, and he is full

To improve Christs offices.

Ff

of treasure: When thou hast the field, what shouldest thou doe but digge the treasure, to know what is there: when thou knowest thou hast such a treasure in him. that hee is full of all grace. Wilt thou goe poore, and miserable, and naked, and in ragges ? having such a full wardrobe there, why doft not thou goe and fute thy felfe from top to toe Why doft not thought grace of allforts to adorne and beautifie thy felfe with. all? For all treasures are in him. Why doest thou goe starved, hungry and thirsty; drooping all the day! If thou haft him, hee hath fatlings, and fined wines, he bids thee to a Feaft, that is, there is abundance of comfort in him, there bee Priviledges there, if you confider of them, if you will feed on them as a man doth on meat, you shall be comforted with them, as a man refreshed with Wine. Consider what is in Christ, and make use of it, and know there is not only plenty in him, but bounty too; in him is al fulnes, and why is it in him : not for his fake, but for ours, he hath filled himfelfe for us, and he is not only full, but bountifull, hee hath an even hand to dispence that goodnesse; therfore make use of it.

want this Vnion, let them feek to get it.

Now the fecond part of this exhortation, I told you. belongs to them that yet are not in him, that they would be content to take the Lord lefus for their Husband. for, if the being in him be the ground of all falvation, it is motive enough to bring you in: Now you must know that the Lord offers him to you, he is exposed to you, if you will but take him.

In what this taking confifts. In two Acts

You will fay, in what confifts this taking ?

It confifts in these two Acts; one is a perswasion, that the Lo'R D is willing to come to thee to be thy

Husband.

thy part, to bee his, if thou canst be content to give thy selfe up to him, to serve him, to love him, to live no more to thy selfe, but to him altogether. Now

Husband to be thine: The fecond is a refolution, on

when we exhort men to come into Christ, it may be, for the first Act, you will be content to be perswaded of it, that he is willing to take you; though there bee a difficulty in that, yet, it may be, you will goe so far;

but when you come to the second, to resolve to give up your selves to him, to be his for ever, and to serve him

him in newnesse of life: here every manisat a stand, here men deale with God, as they, that were invited to the Marriage, they made light of it, and went their way

one to his Farme, another to his Oxen, &c. So is it here with us, for the most part, they make light when

wee offer Christ, they goe about their businesse, one about this vanity, another about that, they will not

come in, and take him; and what shall we fay to perswade mento come in to Christ: Indeed it is a dange

rous thing to refuse to come in. You are the men that

are invited, and we are messengers sent to invite you; every man must apply this to himselfe, he must thinke.

I am the man invited; therefore I must consider what

answer to give; for you shall finde of them that were invited and did not come, not a man of them shall tast

of the Supper, not a man of them that was invited must

come. There were many thousands that were never

were never bidden to the Feast; that is, CHRIST

was never clearely offered to them; but when Christ is

propounded to you, (as you know he hath oft bin) this is the very bidding of you to the Supper. Takeyou

Ff 2

heed

SAR.VII.

heed of refusing; It may bee, many othersthere are that were never bidden, but when you have bin bidden, take heed, not a man of them that have bin bidden and refused, shall taste of the Supper. Now you know, we are bid while wee are in this life, this is the time of grace, but yet when a man refuseth this bidding at this time, or any other time, take heed less the bid you no more, he sent no more to them that refused; Let them alone, and they shall be staine before me: But how soever, our businesse is to compell you to come in, that is, by strong arguments, by reasoning with you, by perswading you, effectually to come in.

Motives

Mot. I. You shall finde rest. Therefore, confider these Motives.

First, you shall finderest to your soules, come unto me all yee that are meary and heavy laden, and you shall find rest, Matth. 11.28, 29. Rest is that which every man would have: For since is a wearinesse to the Soule, it wearies you with the guilt of is, with the taint and corruption of it, Tou shall finderest unto your soules, that is, if you were in me once, you should have your sins forgiven you. Which David magnified in Psalm. 32.1. Blessed is he whose sinne is covered.

Object.

But you will fay, this is a final mercy, you shall have your fins forgiven, will this move men to come in: who cares for forgivenesse of fins; if we should come and make offer to men, that they should bee free from crosses and troubles, that they shall have present benefit, and honours, and riches, that were a motive indeed to bring men to Christ?

Forgiveneffe of fin makes a man bleffed foure wayes.

Thousoole, if thy sins be forgiven thee, shall not all misery be taken away? Is not fin the first linke of the chaine? The first wheele that drawes on all thy mise-

rics ;

ries; if thy fins be forgiven, all thy miseries shall bee scattered, all those clouds shall be dispersed: Therfore the Scripture compares fin to a Cloud: What hinders good things from thee but sin? When a mans sins be forgiven him, he shall have them in abundance; Be of good comfort, saith he, Thy sins be forgiven thee: Till then, a mans heart is never filled with comfort; but, as I said, it is clouded with many discomforts, forrowes and perplexities; therefore they are compared to clouds, because they shall be dispersed as clouds: when thy sins are forgiven thee, all thy life after is as a Shunshine day, when all the clouds are scattered: Therfore, Be of good comfort.

Againe, thou hast boldnesse by it; The Innocent is bold as a Lion: thou art bold with God, For thou commess with boldnesse unto the Throne of Grace: and thou hast boldnesse, when thou hast to doe with men, when trouble and persecution comes, then art thou as bold

as a Lion, when thy fins are forgiven thee.

Againe, when thou commest to be are any affliction, it is nothing when sinne is forgiven; for sinne is the string of affliction, and what is the Serpent when the sting is gone? Affliction is nothing; death is nothing; you see what they were to Saint Paul, imprisonment and death were nothing to him, because the sting was taken away. In a word, thou are ablessed man, if thy sins bee once taken away: David laith, blessed is he whose sinnes are forgiven. When David looked round about, and considered who was blessed, he pitched on this, Blessed is the man whose sinne is forgiven. It some other had looked about him, hee would have said, Blessed is a rich man, a man in honour

SER.VI

i. In taking away that which is the cause of al miseries.

2.In giv'ng boldnesse.

3. In taking the fling out of affliction.

See, VII. and dignity, and credit, and that hath health, he is a bleffed man.

> No. faith David, but he is a bleffed man whose fins are forgiven, whose iniquities are covered, because such a man God fets himfelte to make bleffed; for bleffednesse is the heape of all good things. Now, who can give that but Go D, who hath the command of all things? Can any but he cause all things work together for thy good ? And if any thing be wanting, thou art not bleffed.

4. In ma king God ours.

Again when thy fins be forgiven thee, God is made thine hee is reconciled to thee, for thy finne is taken away; and when God is thine, thou art a bleffed man; for he brings all good things, and he is the Buckler that keepes off all evill, he is a Master of the Creatures. Now, you know, the Master is he, who can rate the dogge when he fals on a Gueft or a ftranger, and it is only the Mafter that can docit. It is he that can rate any evill and suppresse it; thou hast him, therefore thou art a bleffed man, and thou haft him by having thy fins forgiven thee; that is the great promife, that he should fave his People from their fins, he needs fay no more: when he faith, He hall fave his people from their fins ; for then he faves them from all trouble and mifery in the world. Therefore this may be a great motive, it was Christs owne motive, when he would invite men to come to him, he faith, Come unto me all yethat are weary and heavy laden, and I will ease you : That is, thy fins, that are as an heavy burthen, shall be taken off of thee.

Object. Anfw.

But, you will fay, I feele no burthen of it? No, but thou shalt find it a burthen, when God shall fet every man to beare his burthen, when God shall

charge

charge it on thy conscience, and it is thy wisdome to have it taken off, though thou finde it not aborthen. I say, guilt is a great burthen, which will binde thee over to damnation. It is a great burthen when conscience is awaked.

Againe, Corruption is a great burthen, for it wearies a man. Sickneffe is a wearineffe to the body; and Sin is the fame to the Soule, that fickneffe is to the body. A ficke man is weary of every thing, weary of his bed, of his Chamber, of his dyet, he is weary of fitting, of standing, for he is ficke. So it is with every man that hath not his fins forgiven him, he is weary not only of the guilt, but he is weary of every thing. Put him in the best condition, he findes no rest, and in that he is weary of every thing. That which they say of Folly, it may be more truly said of every wicked man, that every condition is miserable to him, he is weary of every thing, he hath no rest.

Further, when thou art in Christ, he will give rest to thy soule, that is, hee will take away the power, as well as the guilt of sin, he will heale thy sicknesse, and then the worst condition will be pleasant, to thee, thou wilt finde rest in a Prison, thou wilt finde rest in sicknesse, thou wilt find rest in death, every condition, yea, the worst, will be sweet unto thee; before, in the best thou soundest none, for there was a restlessesse within, but when thy sins beforgiven thee, thou shalt finde rest

to thy foule.

JER. VII.

Sinne is a burthen in two 1efacts. I. As it brings a man under guilt. 2. As it is a fickneffe or difeafe of the foule.



THE EIGHTH SERMON VPON THE NEW

CREATVRE.

2 COR. 5.17.

Therefore if any man bein Christ, let him bee a New Creature.

Mot . 2. If you bee united with him, you shal be free from all evill. & enjoy all good.



O b hath planted in every man felfe-love every man feekes his owne happinesse.

Two things every man would have, they would bee freed from allevill, and enjoy all good things; if they could findethele in CHRIST, men would be periwaded to come

in. Now we can affure you that both the fe you shall find in Christ, you shall by him be freed from all evill. and be compassed about with mercy on every side: First, I say you shall be treed from all evill, for what Christ faith to all his Disciples, Luke 10. You shall k.10.19. tread on Serpents and Scorpions, and all the power of the

Enemy,

Luk 1.74

Gods children freed from feare.

Enemy, and nothing shall hurt you, may be applied to all the Saints, though there be many hurtfull things in the world, yet nothing shall hurt them. It is true in. deed, they may have to doe with Serpents and Scorpions, that is, evill things may fall upon them, as well as upon others; you fee the same condition fals to all, vet it shall not hurt them; according to that in Luk. 1.74. That we being delivered from our enemies, is that, we may ferve him without feare : Marke that, you shall be delivered from all your enemies, if you will come in, that is, there shall not an enemy in the world be able to doe you hurt, and you shall live without feare, that is, the great advantage you shall have, as if he should fay, other men feare a thouland things, they feare death, they feare ficknesse, they feare losse of friends and good name: but when a man is once in Christ, he shall be delivered from all his enemies, he shall serve the Lord withour feare, because nothing is able to hurt him; for what could hurt him? Either it must be the Devill or men. or some other Creature, but none of these can hurt him. Is not God the Governour of the house: Is he nor the Mafter. Is not he able to rate the Mastives from flying in the face of any of his friends that come to him, yea, hee is able to doe it, and none but the Mafter of the house is able to doe it: None can keepe the Creatures from hurring of you, but he that hath the command of all the Creatures, therefore if you will come in, nothing shall hurt you, he is a Buckter and a hield to compasse you round about : Hee will bee your trong fortreffe, into which no Creature shall be able to shoot an arrow.

But besides this you shall have all things else that

you

P[al. 90. 1.

What kind of house God is.

you can defire, The Lord himfelfe fhall be your habitation, from generation to generation, Pfal. 90.1. That is, you shall dwell in the Lord, and you shall not dwell in him for a fit, as we doe in our houses of clay, but for ever, and looke what an house doth, that doth he, he will keepe you fafe, and defend you from evill, he is an house that it shall not raine thorow, and such an house he is as will goe with you whitherfoever you goe, he is our habitation from generation to generation; vea. fuch an house as will not onely defend you, but refresh you with all manner of comforts, for houses are made for delight, as well as for defence. What. loever you want, he will helpe you to; If you be ficke, he is able to heale you; if you be weake, he is able to strengthen you; if hungry, to satisfic you; whatfoever condition you are in, he is able to furnish you; if you need any service from any Creature in heaven or earth, he will give command to al the Creatures to wait on you: In a word, every manthat comes to Christ shall be like a Spoule, whom an husband hath placed in an house well stored with abundance of all things that her heart can wish, and all this you shall have if you will come in.

In particular,confider.

1. Mans milery out of Christ. 2. Mans happineffe by being in Chrift,

But because Generalls move not so much, we will come a little to Particulars, and will infift upon these two, as the onely things that can move us to come in.

First, the miseries, hurts, and inconveniences you

are exposed to, out of him.

And fecondly, the happinesse you shall have by being ingrafted in him, and maried to him. If you were to perswade a woman to marry such a man, you know these are the two Arguments which must winne her.

The New Creature, what.

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SERM.

If you marry not you will be undone, you know you are in debt, and the debts bee debts which you are not able to pay; and, if you cannot pay them, you are fure to be cast into Prison, and to lye in that Prison till you have paid the utmost farthing, this is your condition if you will refuse. Againe, on the other fide if you will take him, you shall have a Husband that shall make you rich, that will pay all your debts for you, and make you honourable, you shall want nothing. If you will take an Husband whom you may love, take Christ, for whatsoever is amiable is in him. These two lerious confiderations will make her come in, and bee willing to marry and to take him for her Husband. And so it is with us, if we consider what we are out of Christ, and what we shall have by him, it will move us to take him. You know, it moved the Prodigall fon, hee faw that if he lived out from his Fathers house he must needs perish, he could not get huskes to live by. Again, if he would goe home, there was bread enough, his fathers fervants living there in plenty, and thefetwo moved him to resolve to come home.

You will fay, what are those evils in particulars that we must needs fall into, if we come not in to Christ,

and what good shall we get by him?

To this end, I will name such arguments as are used in Scripture for this purpose, for you know that the businesse of Christ himselfe, and his Apostles was only to bring men unto him, and therefore we will open such arguments as we finde there, as briefly as we can.

And first, you have this for one maine motive to bring men in, Mark. 16.16. If you will believe and be baptized, you shall be saved, if you will not beterve, you shall

Object.

Anfw.

If you beleeve, you fhall be fayed if not, you fhal be damned. Mar. 16.16

be dammed : Goe, faith Christ, into all the world, preach the Gospell to every Creature. What shall we say when thou hast given us commission ? saith he, no more but this. Goe to all the world, Tell them if they will come in and united to me, if they will take me for their husband and Lord, they shall be faved, use that for a motive on the one fide, and on the other fide tell them, if they will not come in, they shall be damned: And this you shall find was practifed, Matth. 3. Iohn tels them. Mat. 3. 2. If you will come in and repent, you Shall have the Kingdome: That is, if you will leave your finnes, if you will be married to the Lord, if you will be divorced from all other husbands, and turne from all your evill wayes, you shall have a kingdome, that is you shall be faved; but if you will not, what then? The Axe is laid to the root of the tree, and you shall be cut downe. So, we fee, when the Apostle Paul came to doe this bufinesse with Felix, to have brought him to Christ, if he could, what course takes he? he tels him of his mi-Series out of Christ, Reasoning of Temperance, Righteousnesse, and judgement to come; he told him what sobriety, and Righteousnesse, and Temperance was, in another manner than ever any Morallist had done: Now the Endictment being not enough without the Sentence, he addes the judgement to come. And it is. as if he had faid; Thou feeft how short thou art of that Temperance and Righteousnesse, that even naturall conscience requires of every man, and thou must know, there is a judgement to come, though thou perhaps feelest it not for the present, yet there is a damnation and wrath referved for thee; thereby shewing the mifery hee was in, if he came not home to Christ: and

SERM.

that is partly feedowney and is probable, the other was nor omitted though it be not expressed there. And fo Peter dealt with them, Als 2. He shewed them their mifery, and fo the Lord dealt with the Gao ler. He tracheth to fee what cafe he was in and upon the fight of that to enquire after falvation. As indeed the thing that brings menunto Christ, is to make them sensible of salvarion or damnation, and when the Gao. ler came to this, to thinke of falvation, Sirs what shall ? doe to be faved? That was it that made him willing to doe any thing, whatfoever Paul appointed him to doe. for now he had a fense of the wrath of God, a fense of those terrors, he began to see the Almighty Power of God, he began to have his heart smitten with the ap. prehension of Judgement, and when he was smitten with that he began to enquire after salvation, and his heart thus prepared with these two motives, the feare of falvation and damnation, he was fit to come in then laith the Apolle, Believe and thou fhalt be faved : So I fay, that is one motive, if you will not come in, you shall be damned, if you will, you shall be faved.

But now we have another businesse to make men regard these. One would thinke that men should not need much perswasion to tell them of damnation, that great evill, and of salvation, to be a thing that much concernes them, but there is that deadnesse in the heart of man, that it regards neither. Therefore, let me say a word or two, to shew that these two be matters of great moment: First, this Salvation and Damnation chiefly concernes you all, other things are but trisles in compartison thereof, because Salvation and Damnation belong to the Soule, It is the soule that is to be saved, or

Salvation and Damanation, are matters of greate moment.

1. They belong to the foule.

SERM.

The fonle to be regarded especially. to be dammed. Now the foule of man is a mans owner felle; other things are but the out: fide, as it were, and that is the reason that Christ saith, What matters it, if you winne the whole world; and lose your owne soule? As if he should have faid. Thy soule is thy felte; therefore to win other things and to lofe that, it is great folly what is ir to fave the thip and lofe the fraught? To fave the shoot, and lose the foot, to save the cleaths, and to have the body destroied ! So, what is it to thee, to have thy body, thy effate, and name, and all outward conveniences right, and fuch as thou wouldest have them to be, and thy Soule that dwells within, thy Soule which is thy felfe, for those doe but cloath the Soule and wait it, when this is loft, what are all these? Therefore, if there be any wisdome in the world, it is wisdome certainely to regard that, and if there be any folly in the world, it is to neglect that, because that is all in all to a man. If newes come to a man, your friends are loft, your goods are loft, you are wronged in your name; Suppose he had as many messengers of ill tidings as 106 had, yet when a man confiders feriously, this is but a rending of the cloaths, but the tearing of the fheath, but the breaking downe of the house, as it were, but the man is whole and fafe, as long as the foule is fafe, as long as falvation is fure; as long as a man is free from damnation, it is nothing: Therefore, to a wile man, that will confider things feriously, there is no motive to this, if you will not come in to Christ, you shall be damned, if you will, you shall be faved.

But let me add this more, Salvation and Damnation continues for ever: Take all other things, even the best, and worst things in the world, they are soone

blowne

eontinue i

blowne over, and, as you know, of no continuance. but Salvation is a thing that abides for ever. And this is a thing you regard much in smaller matters; take any good thing, if it will last but a day or two, you regard it not, but as things are of more durance, fo you fet a greater price on them. Why will you not minde this then? If you come in to Christ, you shall be faved. you shall have eternall life. But, now comes in the o. ther, If you will not, you shall be damned, and that remaines for ever: Remember, faith the Wife-man, the daies of darkneffe, for they are many, that is, infinite; and this should worke on a man; that damnation shall bee perpetuall. Take a man now, when he is fallen into any misery, and see what it is that comforts him, you shall finde nothing comforts a man in milery but hope; for if there be no hope (as we fay) the heart would breake: But, now come to this, of damnation there will bee no end, there is no hope there; when a man is in mifery, he lookes about him, and beginsto thinke, Is there any evafion : If he find there is none, he begins then to thinke. Yes but is there any comfort to mingle with it? No: But what kind of milery is it? It may be by one mifery I shall be free from another; this doth moderate it, but if all kind of miferies come, that a man hath no way in the world to evade them, not any thing to mitigate them; this is that that fwallowes up the Soule, and this over-whelmes it with griefe; and this is the condition of a man subject to damnation, Now, I say this briefe argument we are to use; If you will not come in, you shall be damned, if you will come in, you shall be laved. Well, perhaps all this will not worke upon you, then we have this to fay to you, Our commission

extends

SERM.

extends no further; if this will not move you, you are not to be wrought on by us, but we mult leave you to your felves, and to your owne wayes, to goe on and perish, and receive your Portion with those that are hardned through unbeliese, whose end is damnation, and your bloud shall be upon your owne heads, for that is all our Commission to propound these two to you. It must be Gods worke to make your hearts sensible of these things, wee can but propound objects: And so much for the first, He that comes in shall be saved, be that doth not shall be damned.

Your thirst shal be satisfied & healed. The third Motive, I take from Iohn 4.10. when the Lord had that converse with the woman of Samaria, what saith he to cause her to come in? Woman, if thou hadst asked of me, I would have given thee the water of life: He that drinkes of this water shall thirst againe, but he that drinkes of the water that I shall give him, shall thirst no more, but it shall be in him a Well springing up to everlasting life: So, that is the Argument, if you will come in to Christ, you shall thirst no more, but you shall have your thirst satisfied, and you shall have water given you, which will be water of life.

Quest.

What is that?

That is, If you will come into Christ, two things you shall have by it: First, your thirst that you had before, that disease of thirst, that every manking is subject to, until he be in Christ, that shall be healed; that is, every man hath many things he thirsts after as take every natural man, he thirsts after credite, and wealth, and honour, and life, and after a thousand things, which the nature of man is scossible of: Well, saith Christ, this thirst shall be healed in you, if you come in to me.

How

How shall it bee healed?

By breeding in you a right thirst by bringing the foule into health, as it were: It is, as if he had faid, I will reveale things to you, which you shall prize above all thefe, when you shall fee their preciousnesse, and the need you fland in of them: for these twothings make thirst, then the other, Christ heales it in you: As take every man that is regenerate, to whom God hath revealed better things, Even fuch as the eye hath not feene, nor the eare heard, neither hath entred into the heart of any natural man. I fay, the heart fets fo by thefe things, it fo magnifies them, that they take up his heart altogether, that he no more thirsts after other things, but his defires grow remisse in them, though they were all taken away, he could be content, he hath better things, there is a true thirst come in, which hath cured the false thirst, as the true Serpent devoured the falle.

But, you will fay, wee finde not this experience, doe not regenerate men thirstafter these things as well

as others

I cannot deny it, they thirst after them too much, but yet this thirst is healed, for now they doe not thirst after them, as things wherein their happinesse consists, their hearts are in a good measure taken off them, they looke on them with a right eye, and so their thirst is said to bee healed, not because the worke is perfect, but because it is the way to bee healed, and will bee perfected. And so we must supply at the rest. Lusts are said to be mortified, not because they are fully dead, but because they are in the way of death, and will dye perfectly; therefore we apply the name of mortification to them: So it is in other things, we say water

Objett.

Diseased thirst healed in the Saints.

is hor, though it have but a little heat, and a thing is white, though it doe but begin to be white; and fo we lay a thing is healed, though it be but begun, and be not perfectly healed: Even to in this case every man that comes to Christ, his thirst is healed, he thirsts no more, because his soule is put into health: As if you should lay to a dropfie man (for when his thirft is healed, his disease is cured) you shall have the thirst of an healthfull man, but this diseased thirst you shall have no more. So, if you will come into Christ, this may invite you, you shall thirst no more, you shall be put into that happy condition, that your strong lusts that were your thirst before, shall be healed in you.

And befides, another thing is, you shall not die; It is water of life that Christ gives, as if he had said, you may drink this Well-water and thirst again, and drink againe, and thirst againe, and then you die; this water will not give life; therefore he addes that word, Water of life; This water that I give you, shall make you live for ever, it shall give you eternall life. I am the living bread that came downe from beaven, he that eats of me hall not hunger, and be that beleeves in me fall not thir ft, but shall live for ever. But this I prest in the other, and there-

fore I will not stand-longer on it.

Mot.A. If you bee united Chrift, all things flat work to if not, for

We will name a tourth Motive, that you find ordinarily in Scriptures. If you come not in to Christ, all things shall worke together for your hurt, and if you take him, All (hall worke together for your good : I fay, if you doe not, all things shall worke together for your gether for hurt. This is the misery of every man out of Christ, your good let him be in what condition he will, every thing owes your hurt, him an ill turne, and will doe it one time or other:

Profperity

VIII.

Prosperity is bad for him, that slayes him, and his at- SERM. Aictions come for hurt to him, they are like the lopping of a tree out of leafon, which tends to the defiring ction of the tree; but it is quite otherwise with the godly, they have afflictions, but they are in leafon, which makes the Tree grow better. Take the best things in the world, the very Word that is preached. the enlightnings and good motions they have from the Spirit, they all tend to the hurt of the wicked, for they encrease their condemnation, every thing workes together for their hurt, whatfoever they enjoy: On the other fide, if you will come in, all things shall worktogether for your good, that is, they shall joyne together for your advantage, one thing shall be ready to help another, and nothing shall befall you, but it shall work for your good, because when all is summed up, as wharfoever befals the wicked, puts them further from Gop: Againe, what foever befals a good man, it drives them nearer to God, and that is a fure rule nothing doth good. but that which drawes us nearer to the fountaine of all good: and nothing doth hurt but that which drives us from God. Now, whatloever befals a good man, it sin drives drawes him nearer to God: Sinne, which of all other feemeth to doe him most hure, yet it drives him nearer to God, because it makes him to empty himselfe, of himselfe more, it makes him see his owne misery more, and to prize lefu Chrift more, though they be in themfelves poison, yet God turnes them into medicines, every thing workes for his good, that is the meaning of that, All things are yours, Paul and Cephas, that is, every thing in the world (doe but serve God) life and death are for your advantage, that is, whatfoever is in life,

nearer to

God.

SERM. VIII. life and all that belongs to it, is for your advan age. that you may grow rich in good workes, the longer you live, the better: Againe, when death comes, with all the harbingers of it, it is for your good, Sicknesses, which are degrees hereof, they being but the staires by which wee descend downe to the chambers of death. death and all the precedents of death; even all these petty deaths are for your advantage, yea, what foever is in the world is for your good: Things present and things to come, are yours: Even as in the field, we fay, every thing is for the Whear, the stalke, the eare, the chaffe, the lowing, the plowing, the threshing, the winnowing, the barne and granary, every thing is for the wheat: So the wheat that growes in this great field of the world, are onely the Saints, and every thing in the World is for their advantage, Summer and Winter, Frost, and Snow, wer and dry, that is, weale and woe. good and evill, affliction and prosperity, all is for the advantage of the Saints, their winnowing and temptation, all their threshings worktogether for their good. And this you shall have by Christ; if you will come in to him, every thing shall owe you a good turne, you shall looke on nothing, but it is for you; All men, year the best of them, Paul and Apollo, and Cephas, are for your fervice, whatfoever gifts they have, they are all given for your use. Let this move you to come in siif you will not how ever you may live in this world, and enjoy some sweetnesse with them, that have their portion in this life, yet they shall doe you hurt, and in the latter end so you shall find it.



The Neve Creature what.

S E R M O N

VPON THE NEW

CREATVRE

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Therefore if any man be in Christ, let him bee a New Creature.



Here is one motive that remaines, and that is this, which you hall finde, Revel 3.17. For then layeft, I amrich and encreased in in goods, and have need of nothing, and knowest not that then art wretched, and mi-

ferable, and poore and blinde, and naked. Because we are moved much with sensible things, it pleaseth the Holy Ghost to expresse ur spirituall misery, by that misery, which we are sensite to of, which is outward; If you be out of Christ, you are poore, and naked, and miserable; If you come to him, you shall have the contrary; wee will pite the crefore upon these three particulars:

First, if you be out on Christ, you are poore. What is that poverry? Is the pover of the boy

1. Poore. What that poverty is.

Mot. S.

If you bee

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SER. IX.

Rev. 2. 0.

Riches what end they ferve for,

To fetch in what We want

It is the want of whatloever may make the foule rich : for, you know, there is a double riches : Charge those that are rich in this world, where there is an intimation, that there are men that are rich in another world: Luk. 11.21 And fo Luk 12. Sois he shap is rich in this world, and is not rich towards God. And Rev. 2. I know thy powerty but thou arrich: thatis, thouart rich in grace, and in good workes, though thouart poore otherwise, and there. fore there is a poverty that concernes the foule, a fpiritual poverty which is found in every man out of Chrift. Poverty, you know, it is a thing that every man shuns. hee would not be poore, and you shall finde, that look what reasons there are, why a man should not bee poore in his outward estate, here is the same reason. why they flould not be poore intheir spiritual bestare. For to what end ferve riches? Riches ferve but for this purpose, to procure things needfull for us, if wee want bread, or wine, or houses, or any thing, riches will procure them, and therefore we prize riches: And fo likewife there are spirituall riches, that will procure things needfull for our foules, and, if wee want them, we shall want that, that is profitable for us, we shall want that, that is necessary for our salvation. For riches doe but fet men a work, to doe us fervice; riches can doe no more, than men can doe: but these spiritu. all riches fet God a worke, to doe us good; they are beyond the other, as much as the helpe of God goes beyond the help of man, when ou need any thing. If you be rich in Christ, if you erich in grace, if you be rich in good works, it is but putting up your request, and you shall have it at the hand of God, if you want them, you shall have whatsoever he is able to doe for

you:

you: Now if you bee out of Christ, faith the Text, SER.IX. you are poore, (that is) you want these spirituallrich. es, you have no ground to goe, and to make your fuir to God for any thing.

Againe, riches stand us in stead in the time of need. for why doe men lay uptreasures? that when death comes, when there comes a time of need, the riches that they have laid up, may ferve their turne, they may have those ready for their use, when other men want them. Are not these riches for the same purpose? Will there not come a day of need, will there not come a time of spending, when there will be no leasure to gather at the day of death ? Then all the feed fowne to the spirit, all the good works that we have laid up, will be as a treasure, and at that time will doe us good: And that is the difference between the death of a godly man, and another; when a wicked man comes to the time of need, he hath nothing to sustaine him, he hath no oile left in his lampe, he hath nothing to helpe him up ; but the godly man hath a treasure; that he hath gathered, all his life was to lay up a treasure: And this, my Brethren, you shall find to be a great comfort at that time, that when you come to dye all the faithfull prayers that you have made, all the good workes that you have done, all the fincerity that you have flewed in denying your felves, in passing by the things that worldly men catch at, in doing things, that it may be, have brought trouble and flander, and difgrace, and perfecution on you, you shall then finde it atreasure. Take two men, when they come to that day, the one rich in this world, another rich in good works, and confider which of these two conditions you would choose;

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and

SER. VII.

and therefore it is not a small matter to be rich: Now when you are in Christ, you are rich; out of him, you are poore, and have nothing to stand you in stead in the time of need.

Again, this a man hath by riches, that he is independent henceds not to ferve others & therfore you know the Proverbe is, that a rich man he can live by others, and without others, and that is it, they boaft of: So it is with all the Saints, they may fay to all the world, they can live without it because they have Go b to bee theirs, they have all his treasures open to them. they have enough in him, for he is all-fufficient, though they have but him alone for their portion, yet hee is enough as he faith to dereham I am all fafficient; and why, there are but two things that a man can defire to be free from evill; and to enjoy good, faith he, I am thy Buckler, to keep thee from evill, and thy exceeding great remerd to give good to thee : that is thou shall have enough, if thou enjoy me. Now, if you be out of chrift. you shall be poore, that is, you shall want these riches, you want the riches of grace, and of good workes, that should stand you in stead in the time of need, which wil fetch any thing in for you when you want it which will make you more independent, and frand upon your owne bottomes, which is that that every man defires.

2. Naked. Nakednes what. Again, if you be out of Christ, you are naked. Nakedness is a want of that which should adorne us, which should beautisse us, and that is the case of every man out of CHRIST, there is no beauty in him. It is the LORD only that cloaths us with beauty. As it is said of Saul, Weepe for Saul, yee Daughters of Ierusalem, for he clothed you with Scarlet, and did bang ornaments of

gold

SERM.

gold upon your apparell. It may truly be faid of Christ, that he cloaths us with scarlet, and hangs ornaments of gold on our apparell, that is, it is he that makes us Priefts to his Father: Now the Priefts in the old Law. were bur a type of us, we are the Priests indeed, you know they had Iewels, and embroidered garments; and to all the Saints have the thining graces of the Spirit, which adorne and beautifie them; when a man becoms fo beautified, then his fight is comely, his voice is pleafant, and his prayers are acceptable. This benefit we have by being in Christ, that it makes us comely in the fight of the Lord, we shall be made beautifull: Indeed Salomon in all his Royalty was not so beautifull as one of the Saints: It is faid the Lillies are much better cloathed than he: And why? Because that was a cloathing of Gods owne worke, this is the cloathing of Nature. but the cloathing of Grace goes beyond the cloathing of Nature . If the cloathing of Nature be beyond that of Salemon, (as indeed it is for naturall excellencie) furely the cloathing of Grace goes beyond that, this you shall have by Christ: when you come to him, you come to a rich Wardrobe, where you may fute your felves from top to toe, that you need want nothing, and by the way, that use you may make ofir, when you come to him, where there are garments of all forts, where there is change of raiment, why should you suffer your foules to be naked in any part, I know you reckon it undecent for a man to be unevenly cloathed, to have some garments rich and precious, and to have some vile and base, and why will you suffer your selves then to goe fo unequally clad? It may be you have graces in one kind, but you want others, if you come in to

him,

SER XI.

him, it is he that cloaths you, you are naked without him, this benefit you shall have by him, you shall bee. cloathed and be made beautiful, you shall have that glorious attire, that will make you glorious within, which will make you comely in the fight of God; if not, you shall be naked, and therefore you shall be rejected, you shall want that beauty which God onely accepts.

3 Hungry.

Againe, if you be out of Christ, you shall be hungry, you shall be wretched and miserable, for I pitch on that generall one, because that is one of the outward miseries, when a man is hungry, when he is starved, when he wants that which should strengthen him, and refresh him, and maintaine his life. This is the case of every man out of Christ, he wants that which should feed him, that which should strengthen him, for you must know, that the soule hath a meate as well as the body; otherwise, why doth Christ lay a have a meat to eate that you know not of ? They wondered to fee him negled his dinner. when he stood talking with the woman of Samaria, Joh. Joh. 4 32. 4. Why faith he, I have another meat to eate. And why doth David fay, Thy law is sweeter to me than the honey, if there were not somewhat that his soule did feed on? And so, Why is it said than Manna was Angells food? You know Manna was a materiall thing, fuch as a fpirituall substance cannot feed on but because by that Manna Christ was represented? You know he is said to be the true Manna, The true bread that came down from heaventhe Angels they feed on this and in that respect it is called Angels food, they feed on the same spiritual meat, 1 Cor.10. I Cor. 10. Your fathers did eate that firitual meat, that is, the corporal meat did typifie the spiritual meate, which

Manna Angels food how

is Angels food, therefore there is a food, that the foule feeds on, out of Christ, there is none of this, but your soules are starved; are miserable and wretched. For what is it that food dothe It maintains life in a man, take away food, and you die for it. Now it is Christ that gives that, His slesh is meat indeed, and his blood is drinke indeed; that is, Whosever believes not in him, whosever partakes not of him, he dies for ever.

Againe, meate Arengtheneth, and so doth the Lord when wee come to him, hee gives spirituall strength, Without him we are able to doe nothing: As you have it, Ioh. 15. Without me you are able to bring forth no fruite: But as the Apostlespeakes, Phil. 4. Through Christ I am able to doe every thing: It is the Lord that giveth strength: If you will come in, you shall have strength given you, which is the property of meate.

Againet, meate refresheth and revives the spirit, so doth the Lord by his graces, by the joy of the Holy Ghost, by peace of conscience, by those things that he puts into the heart of every believer, I say, they refresh the soule, more than stagons of wine, and there is as evident refreshing: and therefore you know that metaphor is used often in Esay 26. I will make a feast of fined wines, and of sat things: And in Mat. 22. he calls them to come in, for his fatlings were prepared, and all things were ready.

What is the reason that the Lord resembleth spirituall things by a Feast? Because they doe the same things as a Feast doth; a Feast is a refreshing to a man, a continual feast is a continual comfort, and this you shall have, if you will come in to the Lord:

Ioh, 15.5

Phil.4.13

Ifa.26.

Mat. 22.4

Spirituall things refembled to a Feaft, Why. SERM. VIII. if you will not come in you shall be starved, you shall be wreched and miscrable. This you shall have by the Lord Iesus. Let this move you to come in.

object.

But now a man will be ready to object, you tell us of these things, and indeed these are goodly things, if they were present, if they were reall, if they were not Imaginary things onely, that consided in notion, and in speculation; if they were things that were sensible, but they are not so, these things are suture things, they are remote things, they are things but in Imagination, they are things that wee have no seeling of, they are things that if wee looke after them, we shall lose other things in this life:

This Objection all the world makes against such motives as these, and therefore I will answere these

briefly, and proceed.

Spirituall things prefent in the first fruites.

Anfw.

First, whereas men say, they are things that are far off, (and indeed fuch things move not much :) Ifay, they are already pretent, they are a great part prefent wee have the first fruits present, though the harvest be deferred, and wee may boldly fay to you, that those very gleanings for the present, are beyond the vintage that the children of this worlden joy, the peace of conscience, the joy of the Spirit, boldnesse in death, security and freedom from all deaths, and dangers, familiarity and acquaintance with God, to enjoy his favour with all that he can doe, the graces that prevent us, the bleffing that follows us in all our actions, the comforts of the Saints, whose hearts are made glad with the light of Gods countenance; thesethings, I say are beyond the wine and oile, beyond the dainties and honours which they have, who have their portion in this life; therefore

therefore you have something for the present: Indeed the out-side of these things are but base, but the in-side is precious. This is the difference between heavenly things and earthly; in heavenly the worst is first, the best is last: In outward things it is true, the beginning is sweet, but the latter end is bitterest but let that be one answere to it, that you have much of it for the present.

And befides this, remember though you have it not prefent, yet you shall have it after; and what great matter is it to wanta little, to enjoy more for the future ? Are we not content to buy great reversions with the losse of a little money for the prefent, for we say it will come in! Are we not content to endure an Ap. prentiship of seaven or eight yeares, for our greater advantage? Doe not men willingly ferve a Mafter, or a Mistresse, a long time, for hopes hereafter? Now what folly; yea, what Arheisme and unbelief is it for a man in things that concern falvation, not to be content to want a little for the present, to enjoy happinesse for ever! Ifa man should be put to his choise, whether he would have five shillings to day, or many thousands to morrow, a man; no question would have it to morrow. You know, this life is not fo much to eternitie, as to day is to the next day; why should we not be content to want a little, that we may have the more afterwards.

And besides, if you consider what men are, men ase reasonable, and to what end is reason given you, but to looke on things past and future? That is the part of a Beast onely to looke onpresent things, you should doe more than the Beasts doe, you should looke to things that are suture, and should order your lives according to that. And what have you faith for? For faith

We shall have full nesse of them after

Reason, and finh should helpe us to mind future things. SER IX.

is that which distinguisheth a Christian from another man, as reason distinguisheth a man from a beast, surely this should teach you to goe beyond reason, reason teacheth you to goe beyond that which is present, and Faith carries you beyond that; and therefore you should have an eye to things suture, to things to come, and not be occupied in things present; and therefore, though you have not those things for the present, you shall have them, and you should be content to want a little, that you may enjoy the more for the suture; you should consider things suture and not present, if reason teacheth you to doe so, much more will Faith.

But it will be objected againe, It is true; but these things that you tell us of, they are not reallthings, they are things that consist but in notion, and speculation?

It is not fo, You must know that these spirituals Priviledges are reals. All that are in Christ, are as truely Kings and Priests, they are as truly Sonnes and Heires apparant, and have all the promises of God intailed upon them and theirs, (as any Princes in this World) and there is no regenerate manthat knowes this, that will change that glory that is reserved for him in Heaven, for any earthly Kingdome.

But we have no feeling of thefe things ?

We answere againe, that there is a sense of them, as quicke a sense and apprehension of them, as there is of any other; for what is it that makes men sensible of these outward riches, and kingdomes, and honours? nothing but this, because the understanding magnifieth such things, and the affection loves and desires such things, when you enjoy them, then you are refreshed with them; for pleasure is nothing else, but the suiting

object.2

Answ. Spirituall priviledges reall.

Objett. 3

Answ.
Spirituall
chings
sensible.

SER. IX

of a mans defires whatfoever they be: No man would take pleasure in any outward things, but because, first he defires them, and the satisfying of that, is that that breeds a pleafure: now when you come hometo Christ, you must know that you shal have other defires as you have it in this Text, You hall be made new Creatures, you shall have other affections than you had before, and when these are satisfied, you shall have as true Pleasure and rejoycing, as ever you had in the other; for, if that be a true definition of Pleasure and rejoycing, that it is a fatisfying of the defire, a fatisfying of the appetite, whatfoever it is, when that is changed; Why should you doubt, that you shall not have as much sense, and as quicke an apprehension, yea, why may we not say, you shall have more ? For this I will bee bold to affirme, that the object is greater, and the faculty is more capacious and apprehensive.

The object is greater, for it is durable riches, it is durable honour, a durable kingdome, greater than any Kingdome upon the earth. Look on all things that God propounds to the fons of men, and they are farre beyond the things that are here below: To be the fon of God is more thanto be the fon of any King, to be an heire of heaven, to be an heire of all things, is more thanto be an heire apparant to a Crowne; what foever is propounded, I say it is beyond it, therefore the object is greater. Then come to the faculties, they are more capacious, they have a more quicke and lively sense and apprehension, as the Rational faculties, the Vnderstanding, and the Will, their apprehensions are deeper than those of phansie, of sense, or sensual appetitie, and therefore you see the griefe of the reasonable

Pleafure,

part

SER .IX.

part is more than that of the fenies, and hence it is, that the milery of those that are in hell, goes beyond the miseries of any in this life; and so the joyes of those that are in heaven is beyond the joy of any in this life: Man, as he is more happy, so is he more miserable than the Beast; and why so? Because the faculty is larger, and therefore a man that is heavenly minded, a man that lives by faith, that is, in Christ, hee hath greater things to enjoy, than a worldly man hath, or can have.

Againe, the thoughts, the faculties that are taken up about them, they are of a larger apprehension, and have a more deep and quick sense than the others have, and therefore in matter of sense, we cannot yield that these things are not sensible, For it is peace of Conscience that passet all understanding, it is joy unspeakable and glorious. It is said so of no outward thing, and therefore these are farre beyond them; that shall serve to answer that objection.

And so wee have gone thorows hree of them; that they are things absent; that they are things that are not reall; that confiss in notion and speculation; that they are things not sensible.

06.4.

Now there is a fourth objection, but I must lose present things for them; if we might have him and enjoy our pleasures, if wee could have him and enjoy riches and honour, wee would be content, but wee must be at a losse.

Anfin.

But to this weanswer, that you shall be no losers, no not for this life, you shall but make an exchange, and change for a better; What is it that Christ requires of you; it is but to doe something for his sake, and to suffer something; if you doe, it is but seed sowne

to

to the Spirit, and as in other feeds, every feed bringeth forth more abundantly, it rifeth with a greater plenty; fo every good worke you doe, it will doe you good at one time or other, you shall be sure to have present wages for it, and for that you suffer, Mar. 10. Ton shall have an hundred fold in this life, and set aside everyal lite, for every thing that you lose for Christs sake, you shal have an hundred fold: Many particulars there he reckons up, if you lose friends or goods, what soever you lose, you shall have an hundred told in this life with persecution; for there is the objection.

O but we see they are persecuted, they are beneath and not above, they are trampled on, they are mise-

rable.

Why though they be, yet with perfection you shall have an hundred fold, that is, you shall have an hundred fold more comfort: As, I will give you but this instance.

Take Paul, he was perfected and afflicted, had not hee an hundred fold? Take a man that lives in abundance, and in plenty of all things, compare his condition with that Apostles, and see whether he had not more joy of heart, more comfort in those afflictions, when he went from Prison or Prison, from affliction to affliction, than Nero had in his Palace, or than men have that enjoy outward things in abundance, for they are not outward things that will comfort us, them a man may have in plenty, and yet want the comfort of them, as many thousands have had. So much shall serve for the answering of those objections. Therefore, since there are so many motives to move you to come in to C R R I S T, the impediments which you finde in the

Hundred fold with perfecuti-

Happines what.

way the objections of the field, and the objections that come from Same are but delutions. Why should you not come in : He is the ground of all comfort : have him, and have all; want him, and want all things: 1 leb. 5.13 I feb. 50 Heshat bath the Son, bath life; he that bath not the Som the wrath of God whider woom birds Thonis, bee that hath the Son, hath life, and all things that pertains to life , that is it that makes a man happy as you know every thing is faid then to be happy, when it hath that which is agreeable to that being agreeable to that life that it leades. A man that leads the life of nature, is hapby for this world, according to his condition, when he hath every thing that belongs to this life, when he hath wealth, when he hath houses, when he hath all conveniences. Now when a man hath the Son, hee bath foirinall life, and all things pertaining to it there is nothing wanting to make him happy; when hee hath not that, The wrath of God abides on him; that is, the Lord is his Enemy to afflict him, even He thanis the Goversions of the world; and thee is not his enemy for a fit, but the wrath of God abides on him for ever, And therefore, fince the Lord is the cause of all our comforty be is the ground of all Salvation, both of all the graces, and of all the Priviledges that follow upon it this should move us to come in and to take him those two arguments. I fay, the mifery that you are in out of him, and the happinesse you shall have byhim; but I will urge this no further, formuch shall serve for this hor and shave had . So much

FINIS.

the impediments which you m

